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**CONTENTS**

**PREFACE FOR A TEXT ON THE MINISTER'S SPEECH**

By Charles A. McGlón ..... 3

**NATURE OF THE DISTINCTION BETWEEN THE  
CLERGY AND THE LAITY**

By W. Owen Carver ..... 22

**REPENTANCE IS THE NEED OF THE HOUR**

By H. W. Tribble ..... 30

**TRANSLATING THE BIBLE INTO PORTUGUESE**

By A. R. Crabtree ..... 40

**THE PASTOR AND HIS POST-WAR MINISTRIES**

By G. S. Dobbins ..... 50

**NATIONALISM, FOE AND UNIVERSALISM**

By Carlyle Marney ..... 60

**BOOK REVIEWS** ..... 71

**CATALOGUE OF MINISTERS' CIRCULATING  
LIBRARY**

112

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# Forty New Seminary Students

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Most of them honorably discharged veterans just out of uniform, were added to our enrollment at the beginning of the second term of this session. The number of men was thus brought to 621.

Many seeking admission have been turned away because of inability to secure living quarters. Suppose these chaplains had been sent back home for the same reason when they reported for duty and training!

Approximately 300 families are now living off the campus at great additional expense and much inconvenience. We need imperatively two apartment buildings, plans for which have been made but money for which is lacking.

We appeal to you as a friend of Christ and His ministers to help secure at once the necessary \$700,000 for these buildings. A good start has been made. Send us names of men and women whom we might interest in making an investment in this enterprise yielding eternal dividends.

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Write to

**ELLIS A. FULLER, President**

**THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY**

**2825 Lexington Road**

**Louisville, Kentucky**



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# THE Review and Expositor

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A BAPTIST THEOLOGICAL QUARTERLY

Edited by the Faculty of the Southern Baptist Theological Seminary



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## **Preface for a Text on the Minister's Speech \***

**Charles A. McGlon**

**Associate Professor of Speech  
Southern Baptist Theological Seminary**

High over a city of 300,000 souls on an island in the Pacific on August 6, 1945, a huge B-29 hovered for a split second and then discharged a man-made missile, the result of one billion dollar's worth of research and the contents of which weighed approximately two and a half ounces. It was a matter of only a few more split seconds before the missile exploded; took on the appearance of an awful sun in the heavens, far brighter and more compelling than the one you and I live by every day; then burst into terrifying flame, instantly and absolutely disintegrating the elements for miles around. Much time has now gone by, but still lethal consequences are being suffered from the atmospheric "radio-activity" lingering from that atomic combustion. And with all the fury and violence and flame of explosion one more of the nice layers of veneer protecting civilization was ripped away and consumed, frenziedly exposing that refined process of human culture to an unexpected and shocking era. The advances of science have again bespoken themselves. The world is in a new age.

For the present the atom bomb mercifully has been withdrawn from service, and for employment in the resolution

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\*Inaugural Address delivered at the opening of the Session of 1945.



of the affairs of men reappears another lightweight but patently explosive weapon—the word. A single word can be a feathery thing, an innocuous element; but words together effecting significant communication can produce sensational results just as mighty as any atomic force physics or chemistry ever dreamed of discovering and making secure.

With the scientists and the politicians and our own great body-politic the momentous decisions rest as to the ultimate disposition of this secret of the universe the Creator has seen fit now to uncover to us; those decisions will be determined and expressed through the power of words. The atomic sun figuratively stands still until the people speak. This power of speech is the ultimate power. One very expression of it is our immediate concern.

To achieve a scientific advance, wrapped and weighing two and a half ounces, we expended multitudes of dollars and hours and materials and the efforts of our best scientific minds. We built huge plants operated by intricate organizations. We gave the whole activity the highest priority. Have we yet learned in like manner to go all out for the production of speech power? For centuries we have been piecing together our discoveries about language, our evidence. Here lie the When and the Where; the Who, the What, and the Whom; the Why and the How. Yet do we really believe that by concentrating our educational resources and setting in motion our technical abilities we can make these elements produce sure-fire results for those charged to use them to effect the greatest good? Can we not find a logical or a psychological relationship by which from our materials and our experiences proportions can be formulated and a composite production exacted? Whether we choose to see or to ignore them, our facts are staring us in the face.

American public speaking has developed from four great traditions: the ecclesiastical, the pedagogical, the legal, and the political.<sup>1</sup> Your immediate association is with the first tradition. I hope to show something of the influence of the second upon the other three: for we might paraphrase

aptly that as a man is taught, so performs he. This truth makes momentarily important the When and the Where; the Who, the What, and the Whom; the Why and the How of a man's education.

A theological seminary is an educational institution. No one will deny that a theological seminary exists solely for the purpose that men called of God for a particular work may be especially strengthened in what they want to be and trained for what they have to do. One definition of theological seminaries emphasizes this point: "...institutions organized for the vocational education of ministers in the Christian church." For this work individuals and organized churches maintain theological seminaries and commission faculties to teach. It is a needful repetition of a fundamental truism then that theological seminaries are educational institutions within whose walls learning of a professional nature and on a professional plane is to take place. This idea is likely to appear all too innocuous at first, but perhaps it is not so empty as it seems. For immediately the intellectual arises and after the dialectic fashion of Socrates impugns, "What is an educational institution; and what does learning imply; and after all why do God-called ministers need any particular training to be or to do?"

While, however, our Socratic dialectician is reveling in the metaphysical gymnastics of his own philosophizing, let us observe that the basic selections of education are determined by the nature of the life and culture of the people for whom education operates.<sup>2</sup> Since the life and culture of a people never remains static for long, education is everlastingly changing its form and its content. The process of change entails questioning, theorizing, evaluating. These activities operating in educational circles are healthful in proportion to their keeping sight of their fundamental purposes and the immediate situation. General education practices change, professional educational practices change, speech educational practices also change. However, in the light of both devotion and reason and we need fear change no more than we need fear maintaining the **status**



quo, providing we find and hold fast to the fundamental issues; take cognizance of the life and cultural streams flowing about us; seize upon that which is apparently good for our purpose and eliminate that which is not good: thus establishing a solid foundation for what we have at the present and analytically, intelligently, but constantly building for that which we hope to establish for ourselves and for others in the future.

The most recent example of this approach to a thorough self-examination by education is the Report of the Harvard Committee: **General Education in a Free Society**. Sixty thousand dollars and two years of the time and energy of eleven outstanding members of Harvard University's faculty were expended in order to survey and analyze the whole structure of American general education and to make such recommendations for change as might appear expedient.<sup>3</sup> The most comprehensive investigation of theological education yet made is the four-volume report entitled **The Education of American Ministers**,<sup>4</sup> compiled under the auspices of the Institute of Social and Religious Research, and issued as an extension of an earlier study made for the same organization by Robert L. Kelly.<sup>5</sup>

These surveys have shown that the educational institutions existing to prepare ministerial students for effective service have somewhat drastically changed their nature from the first simple colonial academies and colleges earlier established for the same purpose. Kelly found that the nature of the institution was in most respects determined by one of two theories of the ministry held by the organizing groups: first, the theory of the priesthood, calling for the teaching of a communicable tradition and proper rites; second, the theory of a representative office in a religious democracy. Perhaps every theological institution ought to remind itself ever so often on just what theory of the ministry it is operating. This decision re-affirmed, many of its so-called problems immediately vanish into thin air.

Four types of seminary form were verified in Kelly's study: (1) the detached denominational seminary; (2) the



college-affiliated seminary; (3) the university seminary; and (4) the theological university, this last type being a "highly developed group of graduate schools in a single environment not contiguous to or affiliated with a university." Centering upon the major Baptist seminaries of our denominational groups, we see tendencies in the direction of each of these forms. There was chartered in 1819 Colgate, not combined with the Rochester of 1850 to establish Colgate-Rochester Divinity School; Newton in 1825, at present joined with Congregational Andover of 1807 (the third oldest American theological institution) to form Andover-Newton Theological School and to have a reciprocal-credit agreement with Harvard University; Alfred of the Seventh Day Baptists in 1857; Southern Baptist in 1858, now reciprocating with the University of Louisville; The Chicago Baptist in 1865, now the all-denominational Divinity School of the University of Chicago; Crozer in 1867; Bethel in 1871; the Danish Baptist in 1884; The Pacific Coast Baptist, now the Berkeley Baptist Divinity School, in 1889, and coöperating with the University of California; the Kansas City Baptist in 1901; Southwestern Baptist in 1908; Northern Baptist in 1913; Baptist Bible Institute in 1918; and Eastern Baptist in 1925.

Historically, at this stage of our discussion of the growth and change of the denomination's educational institutions we find two interesting and most revealing observations, the first being that

"Until the mid-eighteenth century, most colonial American speaking was done by men trained in the American or English colleges and schools. Such were the clergy except for a few Quakers and Baptists, most of the governors, lawyers, and judges, and some legislators, as well as all the academic speakers. After the mid-eighteenth century it is true that many of the Methodist and Baptist clergy, who were added by the Great Awakening, and many popular speakers lacked college training. Yet the majority of speakers continued to represent both the general education and the special rhetorical training of the colleges."<sup>6</sup>

The second observation from Sprague in his biographical volume of 1865:

"Although not a third, perhaps of the ministers of this [Baptist] denomination of Christians have been educated at colleges and Theological Seminaries [sic], it comprehends, nevertheless, a body of men, who, in point of talent, learning, and eloquence, as well as devoted piety, have no superiors in the country. . . . But if I mistake not, many of the sketches contained in this volume, will show that the Baptists have had less credit as the friends and patrons of learning than they have deserved. They number at present thirty-three colleges and universities, more than one hundred academies and female seminaries, and eleven Theological schools [sic]."<sup>7</sup>

As I contemplate the transmission of learning and the propagation of the faith in the American tradition, I must pause to speak of one of those sainted prophets led by the Spirit into uncharted territory to preach the gospel. My paternal grandfather, in normal count of years really another generation removed, having reared a family of fourteen children, a widower, pioneered in the wilds of central Florida and there established a second home.

Stricken by a long illness but feeling persistently the charge to preach the Word in his new environs, he studied diligently over the long period of convalescence, his lettered wife ministering in this need likewise, so that he arose from his bed to serve yet long and faithfully the outlying churches of a circuit-riding preacher in the St. Johns River country. How far removed his training was from that given at Harvard, Yale, or Brown; yet how unspeakably deep and lasting is the imprint he and his kind have laid upon Christian America!

Granted then that concerted effort has been exerted from the first to foster theological education and granted that the form has sometimes changed on the basis of the theory of the position of the minister, a major problem has always been "What is the seminary to teach?" Many sought to answer this question by showing a cross section of what



the seminaries are teaching: English Bible, Biblical Greek and Hebrew, Practical Theology, Religious Education, Church History, Theology and Philosophy, Comparative Religion and Missions, Christian Sociology, and Popular subjects. Of the seventy-two percent of required work, seventeen percent was found to be in Practical Theology, a category which included such subdivisions as pastoral calling, polity and law, homiletics, liturgics, music, catechetics, Christian institutions, and speech.<sup>8</sup>

Now what shall the seminaries teach? Ours as well as most of the Protestant denominational programs require that publicly the preacher preach; that he read the Bible; that he pray; that he conduct weddings, funerals, and prayer meetings; that he teach on certain occasions; that he preside over business sessions; that he approach individuals about their soul's salvation; that he be a leader of the church in the community. Many things he is called upon to do, but one thing he **must** be able to do: above all things he must be able to preach. Paul admonishes Timothy to "preach the word"; through Mark, Christ commissions his disciples to "preach the gospel."

To prepare himself to fulfil this commission the theological student spends seventeen percent of his required time in the preparation and delivery of sermons; the mechanics and techniques of enhancing his speech powers; the relationship between speechmaking and education and speechmaking and preaching; the employment and development of ideas through the use of symbolic and non-symbolic language; the treatment of worthy secular literature to emphasize or to re-enforce parts of the sermon; the psychology of handling varying audiences, hostile individuals and groups, and the weight and influence of public opinion; besides all the other elements included in the nine subdivisions of Practical Theology. In other words and importantly, these schools are trying to teach the student homiletics and speech while mixing them with the remaining so-called functional subjects. Yet, the following is one of the simplest kinds of check lists to show the briefest

approach speech education can possibly make and still hope to cover on the college and the graduate levels the areas for which it is responsible.

- I. **Personal Characteristics:** appearance, mental ability, scholarship, poise, self-confidence, sociability.
- II. **Speech Needs:** command of the fundamental processes, adjustment to the speech situation, adequacy in symbolic formulation and expression, articulation, phonation.
- III. **Instructional Needs:** critical self-evaluation, practice in speechmaking, practice in reading aloud, enlightenment regarding acceptable speech standards or usage.
- IV. **Basic Techniques in Speechmaking:** choice of thought, organization of material, control of bodily activity, rhythm, pronunciation, voice control, projection to the audience.
- V. **Basic Techniques of Reading Aloud:** arrangement of material, projection of emotion, pronunciation, vocal control.
- VI. **Deviations in the Speech Mechanism:** dental malocclusion, nasal obstructions, high hard palates and various types of disproportion among resonance cavities.<sup>9</sup>

Hence, to become a mature, effective, and easy-working speaker, one must be acquainted with and have command over speech principles; the speech practices of thought, language, voice, and action; and speech criticism.

What the seminaries teach about preaching—about practical theology (homiletics and speech) is and will continue to be determined by the prevailing philosophy of preaching. Again, there are obviously changing concepts of what a sermon really is or what it should do.

(Before his audience asks of what concern the concepts of preaching are to this chair, let the speaker say that under the prevailing educational philosophy of the whole, the Gestalt psychology<sup>10</sup> at work, one must see the cathedral developing; no teacher striving to be in any measure



worthy of the name ever can be content with the building of the wall only, or with simply breaking and piling up the stone. He is a workman to be sure, and laborious is much of the task of necessarily preparing the stone, and patiently erecting the wall; but he must **see the cathedral**, else he remains a prosaic artisan instead of a God-called artist. Good art not only involves the relationship between the process and the product, but it also involves the total person as he projects himself into or through the whole art-form. Paul conceived the idea many centuries ago and aptly expressed it in First Corinthians 12:14-20.

(The Administration of this seminary had it in mind when it recently effected a working agreement between the department of homiletics and the department of speech to bring into being a department of preaching. It is obviously such integration as this which makes speech work in the seminary especially appealing.

(On this basis of the interrelated organism, speech education has long recognized that a speaker must have something worthwhile to say, as well as have the faculty for saying it as maturely, as effectively, and as easily as possible. Likewise, speech education recognizes that if the technique which produces a building or a piece of sculpture or a painting or a speech or any other art-form stands out too insistently, the aesthetic effect is lost and the work ceases to be good art; for good art is unostentatious art.<sup>11</sup>

(Charles Henry Wollbert, the individual perhaps most responsible for the present day emphasis upon the psychological roots embedded in speech instruction and by many called the father of recent speech education, observed that "... speech is a matter of the whole man, the co-operative activity of the whole organism, [and] ... no speaking is good speaking which is not of the whole machine and which does not establish the desired relationship between the one speaking and the one listening."<sup>12</sup> Thus, the teacher of speech, operating on the larger understanding of speech education is compelled to be concerned both with the name and the end of speaking, whether that speaking be around

the discussion table, during the business session, or in the church. How magnificent the opportunities; how awful the responsibilities!)

So, to the end the parenthesis, Casteel, studying the Lyman Beecher Lectures delivered on preaching at Yale University from 1872 to 1941, distinguished five prevailing conceptions, each accompanied by related rhetorical principles: (1) preaching is divinely inspired utterance; (2) preaching is the proclamation of the social gospel; (3) preaching is evangelism; (4) preaching is teaching; and (5) preaching is worship. He found that the place of rhetorical instruction given in the lectures could be summarized in a two-fold contention: (1) preaching goes beyond rhetoric because preaching springs from a divine source; but (2) rhetoric is both helpful and necessary to achieve the purpose of preaching.

In like manner two effective and recognized Baptist scholars (the latter of whom I have been honored to cooperate with for the past two years in some efforts to integrate speech and homiletical instruction in this institution) discuss rather carefully both the "Relation of Homiletics" and "The Dangers of Rhetorical Studies" in their text **On The Preparation and Delivery of Sermons**, stating at the conclusion of the first discussion that . . . "the science of 'homiletics' . . . is simply the adaptation of rhetoric to the particular ends and demands of Christian preaching."<sup>13</sup>

Typical of the other important writers of homiletical texts is another excerpt from a previous edition of the same text which discloses that "The author's chief indebtedness for help has been to Aristotle, Cicero, and Quintillian, and to Whateley and Vinet. . . The two last (together with Ripley) had been his text book [and] . . . a good deal has been derived from Alexander, Shedd, Day and Hoppin, from Coquerel, and Palmer . . . [also] McIlvaine, on Elocution, and Dabney's Sacred Rhetoric [Sic] . . . were made useful."<sup>14</sup>

The point here made is that a recognized relationship exists between the art or science of preaching and the art



or science of rhetoric, enlarge it or diminish it as one may. The point made in corollary is that this relationship has been a changing one from the beginning. The power of the speaker or the preacher can be magnified by examining this relationship in some of its most influential stages.

We need here a statement of what rhetoric was and what it has come to mean. Webster records three interpretations of the word "rhetoric" which pungently express its larger and changing meaning: "1. The art of expressive speech or discourse, [whose] development by the sophists and other political and professional orators made it regarded chiefly as the art of persuasion. . . 2. Skillful or artistic use of speech; skill in the effective use of speech. . . and 3. persuasive or moving power; that which allures." Aristotle held rhetoric to be the faculty of considering all the possible means of persuasion on every subject.

The classicists divided rhetoric into five parts: (1) **inventio** (discovery of material); (2) **dispositio** (organization); (3) **elocutio** (style); (4) **memoria** store of illustrative material; and (5) **pronuntiatio** (delivery). This statement will be verified and enlarged upon in just a moment. A quick establishment of the relative importance of these items to the minister shows that the one he ought least to worry over is **inventio**; the one requiring very thoughtful study is **dispositio**; the fascinating one to the scholar but a potential "Lorelei" is **elocutio**; the one most popularly emphasized to preachers but which usually stultifies their sermons because of lack of original effort is **memoria**; the most neglected one, yet the ultimate one since it involves the act by which the message is given to the people and consequently by which success or failure is achieved is **pronuntiatio**.

Next, with the concepts of preaching in mind, accompanied by the admittedly thinnest treatment possible of rhetoric, we move to a re-statement of six general patterns which Platz found to have developed in the history of all public speaking.<sup>15</sup> These are necessary to demonstrate the proximity of the job of preaching to the job of speaking.

I. The considerations of first importance in a study of speech are the speaker, the speech, and the hearers.

II. An honest understanding of a speaker's effect can be gained only by studying him in terms of the period in which he lived and spoke, the relationship between the speaker and his audience being intricately reciprocal.

III. The success of a speaker to persuade his hearers either through the powers of emotion or of reason is contingent upon the strength of his sincere purposes and moral attributes.

IV. The history of speech in the modern world is the history of the influence of classical Greek and Roman models of speaking.

V. The effort to attain freedom either for the individual or for the group produces the greatest speech.

VI. Freedom of speech must exist in order to assure educational advances for the production of powerful speech, which speech in turn assures the production of a free and powerful culture.

Before we move further with this relationship and appear to by trying "to make a case" for rhetoric, let the great statesman Wilson summarily castigate the extreme and ruthless rhetorician thus: "I am not afraid of a knave. I am not afraid of a rascal. I am afraid of a strong man who is wrong and whose thinking can be impressed upon other persons by his own force of character and force of speech."<sup>16</sup> So, at least partially agreeing with the Earl of Chesterfield, we shall "speak of the moderns without contempt, and of the ancients without idolatry; [but we shall] judge them all by their merits . . . [and] by [the] . . . age [in which they spoke]."<sup>17</sup>

Edwin Hatch flatly stated that Greek rhetoric created the Christian sermon. Christianity was assimilated into the Greek world from which it had been cut off, but this Greek world crushed the spontaneity of the early Christian prophets and accented the form of the idea instead of the idea itself. Many of the earlier preachers had not only studied Greek rhetoric but had been teachers of it. Chrysostom's

famous instructor Libanius, on his deathbed, said that he would have had that great preacher for a most worthy successor, had not the Christians stolen him for the ministry.

There is a grave difference between the prophesying of the early prophets and the preaching we listen to Sunday in and Sunday out. The prophet then was not simply a preacher, but he was a spontaneously outpouring preacher. Never from a manuscript only can we experience the combustible potency of a great speech or speaker. However, from the most authentic and perhaps the only real examples of this early art which have been preserved for us (and which are found in the Second Epistle of Peter and the Epistle of Jude), we sense the fire and the earnestness out of which is formulated a substance for we feel constrained to pray, "Lord, evermore give us this bread."

The greatest contribution ancient rhetoric made for modern speaking was in the establishment of speech form; and the most important transition from ancient rhetoric is an increased accent upon the psychological rather than upon the logical elements, a re-arrangement of the old form emerging to make this emphasis possible. Already we have noted that Greek rhetoric created the very sermon form itself. The problem is whether the changes in form have been determined by the message or by the speaking fashions of the time. Are the preachers slaves to a fashion? Are we laymen so accustomed to the preacher exhorting us with an introduction, a body of three points, and a conclusion that we should be startled into an uninhibited congregational exhibition if he delivered only an introduction, a body of two points, and a conclusion? If we are convinced of the need for a logical development of the idea, let us consider a **psychological presentation** of the idea. How much more effective the idea then becomes! How much more forceful is the sermon; for then the vital powerline of communication drawn from the speaker through his message to his audience is established. The successful confirmation and maintenance of this channel from the dynamo to the consumer is the core of speech education.



Five individuals historically associated with speech-form point the transition from the classical to the recent arrangement of material (the **Dispositio**).

Aristotle<sup>18</sup> lists (1) the Exordium or the Introduction; (2) the Statement of the Case; (3) the Proof; and (4) the Conclusion or Peroration as necessary parts of a speech. Cicero, in his early **De Inventione**, lists six parts, but combines and renames the elements to produce four parts in his later **Partitones Oratoriae**. The arrangement is in this manner (1) the Introduction (called **Exordium** then renamed **Principium**) and (2) the Narrative (**Narratio** and equivalent to Aristotle's Statement of the Case) making up the first two parts; while the early parts (3) Enumeration of Points (**Partitio**), (4) Proof or Confirmation of Argument to support one's own side of the case (**Confirmatio**), and (5) Refutation of the arguments of one's opponent to support his side of the case (**Reprehensio**) were later dissolved into the new Argument (**Confirmatio**). The early part (6) Conclusion (**Conclusio**) was later changed to the new Peroration (**Peroratio**).

Quintilian, than whom there is yet no more complete writer on the art of teaching speech and who defined an orator as "a good man skilled in speaking," assigned five divisions to a judicial speech, but employed different terms for three of them: (1) Introduction (**Prooemium**); (2) Statement of the Case (**Narratio**); (3) the Positive Argument (**Probatio**); (4) the Refutation (**Refutatio**); and (5) the Conclusion (**Perroatio**).

In 1935 Heller listed a typical modern outline and showed the purposes to be achieved by each of its sections:

I. Introduction (1) to secure good-will; (2) to secure attention; (3) to prepare the audience (4) to suggest the speech purpose.

II. Body (1) the outline; (2) illustrations, examples; (3) facts, authority and such.

III. Conclusion (1) to round out the thought; (2) to summarize; (3) to appeal to basic wants.<sup>19</sup>

Although the number of main headings has decreased, a comparison of this outline with the sources already cited will show all the specific purposes listed by the modern as essential to be the very same as those listed by the Greeks and the Romans in their sections variously named and numbered.

The fifth and last plans for speech-form here examined is the most individual one offered in recent times and shows a most definite psychological influence. Monroe arranges a speech in five steps in terms of what he calls a motivated sequence, because the purpose of speech is "to communicate and . . . its effectiveness must be judged by the reaction of the audience."<sup>20</sup> The **Attention Step** asks the audience to listen to the speaker. The **Need Step** says something must be done, or believed, or explained. The **Satisfaction Step** says the speaker has a proposed solution to the problem. The **Visualization Step** asks the audience to conceive of either the reward for following the speaker's solution or of the punishment for failure to carry out his plan. The **Action Step** suggests something definite for the audience to do and provides for a response as immediate as the situation will permit.

Every preacher, every teacher, every lawyer, every politician will do well to examine this scheme of organization. He will see that the real change in speech arrangement has been a shift from an approach governed by the basic material *ipso facto*, to one in which the audience-needs, as well as the responses assumed and desired, are of a major consideration; a shift from the logical back to the psychological, right to the point wherein lay the plain strength of Jesus' speaking as recorded in the Scriptures, the parables being specific examples.

Not in the same words as Murray, but to the same point, Henry Ward Beecher much earlier exemplified an awareness of this process, when he, after a fruitless two years of preaching (remembering how as a child he had never been able to hit anything with his gun until his father showed him how to take aim) had an experience which he recorded

like this: "I studied the sermons [of all the apostles] until I got this idea: That [sic] the apostles were accustomed first to feel for a ground on which the people and they stood together; a common ground where they could meet. Then they heaped up a large number of the particulars of knowledge, which everybody would admit, placed in a proper form before their minds, then they brought it to bear upon them with all their excited heart and feeling. That was the first definite idea of taking aim that I had in mind. 'Now,' said I, 'I will make a sermon so'."<sup>21</sup>

It must be said that throughout the development of this topic the terms rhetoric and speech have been used apparently synonymously. A careful survey of texts on speaking and compilations of speeches will show that a transition in terms has occurred to designate various emphases upon one or the other of the original elements of classical rhetoric. Principally, the fine art of Greek rhetoric became the oratory of the Romans; oratory gave way to eloquence; then the elocution of style was in turn supplanted by expression. Public speaking emerged after expression lost favor. Now we see the whole experience of communication as speech; speech which assumes that a speaker knows what he is talking about, that he is morally reliable, believing with his whole heart that to which he is trying to persuade his hearers; and that he has no ulterior motives toward his audience. Almost every speech text-book emphasizes repeatedly these aspects.<sup>22</sup> Aristotle made a kind of suggestion for them in his commonly employed ethical, pathetic, and logical types of proof.<sup>23</sup>

Since the larger part of this discussion has been upon the arrangement and organization of material for speech, to discovery, style, illustrative material, and delivery we have only referred; and all of these are elements of only one related area of speech education. By implication alone have we shown the place or the need for interpretation, religious drama, speech for radio, choral speaking, speech science and correction. Unlimited are the possibilities and drastic are the necessities for a continuous and systematic program of clinical provisions of even so general a nature as voice



recordings and critical follow-up instruction. However, this present work is a preface; a larger development would encompass in detail speech principles, practices, and criticism.

Here then is a working concept of speech education in the theological seminary. If the concept is functional, remember that speech is a tool. If it flies into realms of philosophical theorizing, remember that speech is an art, the process and the product of which can be separated, and there can be no critical approach to an art-form without a philosophy upon which that form is created. If the concept is biological and physical, remember that speech is finding its place in the world of the sciences. If it is sociological and psychological, remember that 'there is no speech nor language where their voice is not heard,' that speech is recognizable in terms of the stimulus and response of communication among men. If this concept seems to be all things to all men at all times, remember that speech seeks to enhance the effectiveness of the whole man in his total relationships involved in the complete act of living "more abundantly" with himself, his fellow men, and his Creator.

This relationship calls for an environment for learning wherein exists an unfailing recognition of a brotherhood of Christian co-workers, without the refurbishments of imagined or subtle orders, or an overt adherence to the dead trappings of scholasticism. Likewise, it calls inexorably for a procedure and association at once scholarly, willing, and unceasingly practicable, without any one of which attributes the whole fascinating experience of speech education either fails to materialize or, shorn of its potential power, simply disintegrates altogether.

To the extent that this concept has the drive to project one into a vital area of the education of ministerial students wherein the interplay of the democratic processes operates in and outside the classroom so that the relationship becomes neither tedious nor impotent, to that extent one rejoices in the devotion of a career to its unfolding. "Teaching," another has said, "is not a process; it is a developing emotional

situation. It takes two to teach, and from all we know of great teachers, the spur from the class to the teacher is as needful an element as the knowledge it elicits."<sup>24</sup>

Finally, in the clear air of harmonious dedication there sounds a medley of voices, within these selected verses from the Scriptures, speaking eagerly but resolutely:

Lord, to whom shall we go, thou hast the words of eternal life?

Ye shall seek me, and find me when ye search for me with all your heart.

So they read the book in the law of God distinctly and gave the sense and caused them to understand their reading.

In the beginning was the Word and the Word was with God and the Word was God.

And I if I be lifted up from the earth will draw all men unto me.

Now therefore go and I will be with thy mouth and teach thee what thou shalt say.

Speak [Lord]; for thy servant heareth.

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  - 2 This idea is evident throughout the pages of *General Education in a Free Society*. Report of the Harvard Committee with an Introduction by James Bryant Conant. Cambridge, Massachusetts, Harvard University Press. 1945. xix, 267 pp.
  - 3 *General Education In A Free Society*, *ibid.*, Preface.
  - 4 *The Education of American Ministers: Volume I*, Brown, W. A., *Ministerial Education In America*, xiv, 456 pp; Vol. II, Mark A., *The Profession of the Ministry*, xi, 399 pp; Vol. III, May, Mark A., *The Institutions That Train Ministers*, x, 522 pp; Vol. IV., May, Mark A., and Suttleworth, F. K., *Appendices*, xii, 281 pp. New York, George H. Doran Company, 1934.
  - 5 Kelly, Robert L., *Theological Education in America*. New York, George Doran, 1924. See p. 183.
  - 6 Bohnan, George V., "The Colonial Period" (I, 3-54), *A History and Criticism of American Public Address*. McGraw-Hill, 1943.
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  - 8 May, Mark A., *op. cit.*, pp. 48 & 490.
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- 10 Although in the final analysis one may decide that this psychological application only returns education to the Quintillian (and Christian) concept that the total person is greater than any of his parts, summarily, the following references are helpful:
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  - 11 For a more detailed discussion of this topic see Dolman, John, **The Art of Play Production**. New York, Harper and Brothers 1928, p. 157f., Buckley, Theodore, **Aristotle's Treatise on Rhetoric**, p. 208.
  - 12 Wollbert, Charles Henry, and Smith, Joseph F., **Fundamentals of Speech**. Harper and Brothers. ("Preface to the 1920 edition," pp. xv-xvi).
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  - 15 Platz, Mabel, **The History of Public Speaking**. New York, Noble and Noble. 1935. pp. 285-288).
  - 16 Wilson, Woodrow, **The New Freedom**, p. 220.
  - 17 **Letters Written to His Son**, p. 145.
  - 18 Buckley, Theodore, *op. cit.*, (Aristotle, 3.13.4.) p. 250.
  - 19 Heller, John L., *op. cit.*, p. 58.
  - 20 Monroe, Alan H., **Principles and Types of Speech**, p. v. See especially chapters XIV, XV, and XVI.
  - 21 Crocker, Lionel, **Henry Ward Beecher's Speaking Art**, Fleming H. Revell Company. 1937. p. 101.
  - 22 A typical example and a comprehensive reference is O'Neill, James M. (Editor), **Foundations of Speech**. Prentice-Hall Incorporated. 1942.
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# Nature of the Distinction Between the Clergy and the Laity

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This question roots directly in the understanding of the nature and function of the Church and of the churches. With one definition and concept of the Church the distinction is inherent, necessary, permanent, and vitally significant. With another conviction and definition the distinction is not original or primary, is purely functional and practical. In this interpretation, while differentiation is practically valuable and inevitable, the distinction is purely functional and must avoid insidious dangers affecting the essential nature of the Church and threatening the simplicity and integrity of Christianity and its gospel.

The variant conceptions of the Church held in America are well stated in a series of papers, under the title *The Nature of the Church*, published by Willett, Clark and Company, 1945, have been committed to print for such continued and permanent use as they may serve. Here these different views can be used without exposition. Lightfoot, Hort, Harnack, Lindsay, and Flew, among many less authoritative writers, have made it definitely clear that originally there was no essential or defined distinction in the New Testament period. The earliest claim finds the distinction late in the first century and the evidence for it at that time is shadowy and inferential. That it arose in the second century, was elaborated and urged in the second and third centuries, and became fixed in the main section of the Christian movement by the fourth century may be accepted by all, provided we recognize that there was never full agreement as to the grounds or importance of the distinction, even in the Roman Church; and that some of those groups who were labeled heretics, because they insisted on seeking the rule of faith and the form of the Church in the New Testament, rejected the distinction steadfastly.

All this is made final on sound historical grounds by the scholars named, each with his own approach and use of the materials. To this group we add Bishop Gore who has traced the history of "The Church and the Ministry" with exceptional thoroughness and detail. He does not, however, admit even his own evidence and claims for "the order of the ministry" original intention in the purpose and teaching of Jesus and finds it in the New Testament Church. He is too good a scholar and too sincere a Christian to conceal from the reader that his evidence does not sustain his interpretations, to whatever extent he may be deceiving himself. His large volume, covering the sources with elaborate detail, actually supports the position of the other authorities.

Streeter's renewed exposition of the thesis already clarified by Lindsay, that the three historical forms of ecclesiology and ecclesiastical practice are found in the New Testament, has been somewhat too eagerly accepted and uncritically utilized by representatives of all the three types. So far as it is true this theory can yield no justification for insisting that any one of the forms has exclusive divine sanction and authority, and for making it the indispensable standard for a united Church. "Clergy" and "Laity" are of course derived from **kleros**, lot or choice whether literally by lot or other process; and **laos**, the people from whom the clergy are taken, whom they serve, whom they represent, over whom they came to exercise authority. In defining and applying the distinction, therefore, at least these questions require consideration:

1. By whom are the "ministers" chosen? How?
2. For what function and purpose are they chosen?
3. What is their relation to the **laos**? This leads to the question, Is the church to be found in the **kleroi** or in the **laos** or in both? If in both, which is primary and which ultimately authoritative? Is the ministry constitutive for the church, so that lacking a ministry the **laos** cannot be the (or a) church?



4. Is the ministry sacerdotal and does it function sacramentally; or is it only representative and practically functional for efficiency, orderliness, progress?
5. Whether the ministry constitutes an "order" and is hierarchical in form and institution is involved in the preceding questions and the answer will be determined by the positions held as to the preceding questions. All the questions are interrelated and their discussion must overlap.

Harnack adduces numerous examples to show that primarily the term is used of the choice by the church body, either as such—the **laos**—or by its previously chosen officials. Usually it may be assumed that this choice was believed to be guided by the Spirit of God, and gave concretion to His choice. Harnack says (p. 115) that "the Roman community was the first to use **kleros** as roundly equivalent to "clergy." He correctly affirms (p. 116) that in Tertullian the word first occurs in its narrower (i.e. technical) sense, while Tertullian is "still aware that the distinction between clergy and laity does not go back to Christ or the Apostles but is a (later) ecclesiastical institution." "It is well known," he adds (p. 117), "what store was originally set upon the universal priesthood, in contrast to a priestly class (among Jews and heathen). . ." He stresses the fact that this emphasis and contrast were strong down into the second century and that Tertullian himself stresses the universal priesthood.

Lightfoot is here most interesting. He is very determined to push "the threefold ministry" back to the Apostles for its presence and authority. On the other hand, he is careful when working in detailed sections to claim no more for fact than the documents reveal. Caught between the two constraints his works are full of inconsistencies. These embarrassed him not a little and often set him the task of explaining and defending himself, especially before his own Church. He can be freely quoted against any decisive evidence for distinction of "clergy and laity" within the first century; but also can be freely quoted as convinced that the

distinction did exist and that the episcopal (threefold) ministry of his own Church is from the Apostles the true core of a proper, victorious Church. In a "Preface to the Didache" he says that in that document "the itinerant prophetic order has not yet been displaced by the permanent localized ministry, but exists side by side with it as in the lifetime of St. Paul." "Secondly, episcopacy has apparently not yet become universal; the word 'bishop' is still used as synonymous with 'presbyter', and the writer therefore couples 'bishops' with 'deacons' as St. Paul does under similar circumstances" (Ap. B. p. 144).

Hort's recapitulation is the most objective we may find by any one already committed to the episcopal way of thinking ("The Christian Eccl.", pp. 225-233). He discounts the notion of any original order of the ministry as central for the *Ecclesia*. The whole notion of 'organisation' is vague and "a certain ambiguity" obtains in the use of the word 'organisation.' Historically, in the documents, *ecclesiae* precede the *ecclesia*. "In the Apostolic age . . . the offices instituted in the *Ecclesia* were the creation of successive experiences and changes of circumstance. . . . There is no trace in the New Testament that any ordinances on this subject were prescribed by the Lord, or that any such ordinances were set up as permanently binding by the Twelve or by St. Paul or by the *Ecclesia* at large." "The apostles were **essentially personal witnesses** of the Lord and His Resurrection . . . Round this, **their definite function**, **grew up in process of time an indefinite authority**, the natural and right and necessary consequence of their unique position." (Emphases mine. As to whether the later even **indefinite** authority was "natural and right and necessary" we may have our own convictions.) "The Apostles were not in any sense officers of the *Ecclesia*." "Of officers higher than Elders we find nothing that points to an institution or system, nothing like the episcopal system of later times." "In the New Testament the word *episcopos* . . . mainly, if not always, is **not** a title, but a description of the Elder's function." "In this as in so many other things is seen the futility of endeavoring to make the Apostolic his-

tory into a set of authoritative precedents . . . thus turning the Gospels into a second Levitical Code." While we find here "embodiments of purposes and principles . . . the responsibility of choosing means was left for ever to the Ecclesia itself, and to each Ecclesia. . . . The lesson book of the Ecclesia, and of every Ecclesia, is not a law but a history." It is no wonder Gore rebukes Hort, even though Hort in general approves the course of development as it issues in the Anglican Church.

It needs to be kept in mind that churches precede the Church historically and organically.

All the historians agree that the ministry in the first century was produced within the Christian body and had no superior authority, not indeed any authority apart from functional service. The laity was the basic reality, the clergy was its creation and only when, in later generations, chiefly in the second and third centuries, the servants claimed and established themselves in authority, did they become "the Clergy."

The process by which the clergy became at first administratively superior to the churches and then, with various shades of assertion and power became the Church, is given in detail by the historians. Lightfoot, Harnack, and pre-eminently Gore let us see the struggle through which a section of the Church was brought at length under the hierarchy of a system of ministerial orders.

The strength of this process lay in the interpretation of the ministry as a priesthood. Around this concept, claim, and contention the battles raged and the war was won. It was a fictitious claim and involved a fundamental and permanent perversion of the central principle of the Christian religion. The concept of a human priesthood is foreign to the Christian principle and experience, however it may be modified and mitigated by explanation, and by seeking to contrast it with priestly castes or classes in other religions. Not only does it have no place in the New Testament history and interpretation of Christianity but the use of the terms and concepts in the New Testament definitely excludes it. In the New Testament there are exclusively two priesthoods



in the Christian faith and worship: the priesthood of Jesus Christ and the priesthood of believing Christians. Jesus Christ made one offering for sin forever and functions continuously as intercessor for men in the Temple of Heaven. The priesthood of the Christians is stated in two connections, I Peter 2:1-10 and Rev. 1:6. In both there is obvious direct reference to Ex. 19:4-5 and the emphasis is on the function of the whole Christian body, with no thought even of a class of ministers within the Church representatively acting for it. Christians constitute for God "a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ" (I Peter 2:5, 9, Rev. 1:6). The basic passage in Exodus designates the whole of Israel as this "royal priesthood"—not the Levitical class or any other specialized group. As yet this group had not been designated for priesthood. The whole point of the passage is that the nation is being constituted as God's representative in the midst of all peoples, and just because Jehovah is seeking to claim the earth as his own. In the same way the Christian people as a whole are this people of God in Christ to lead all the peoples to him.

The sacrifices of Christians are "praise (Heb. 13:15). The notion that the Church or its ministry continue or repeat the sacrifice of Jesus Christ unto God has no slightest support in the New Testament. The entire argument of Hebrews is emphatically incongruous with any such conception. That Book argues for the exclusiveness, sufficiency and finality of Jesus Christ in this whole matter of priesthood and sacrifice. He was made an eternal priest after the order of Melchisedek, who has neither forerunners nor successors.

In Paul Christian priesthood appears but once, with reference to himself figuratively displacing heathen priests. He became worship-leader (*leitourgos*) of Christ Jesus unto the heathen, so that their offerings may become acceptable to God. His thought may be that he is offering the heathen to God acceptably because they are set apart by the Holy Spirit. What he offers as he assumes this priesthood of the heathen is "the gospel of God," or possibly the heathen peoples sanctified through the gospel. His use of the term is obviously figurative.

"The universal priesthood of believers" has been an evangelical insistence from the Reformation era. Even so it is only in a figurative and secondary sense that the term is appropriate. It serves to emphasize that in Christ a new and living way is opened for universal access to God and to the throne of his grace. Each man is his own priest in the sense, only in the sense, that he is represented personally, directly, by the One Great High-priest and needs no ecclesiastical priest or priesthood. Such a priesthood would separate him from Christ, not connect him with Christ.

Thus the Christian Church is a Church of individuals, a laymen's Church. All sacerdotalism and all technical sacramentalism are eliminated and excluded.

Nothing could be more transparently a repudiation of the principle of justification by faith than Gore's effort to harmonize it with his sacramental sacerdotalism of the organized Church (pp. 41ff). Affirming that Christ gave "visible officers," even "this visible hierarchy," to the Church, he argues for "salvation through the Church." He then seeks to resolve his contradiction with Paul, thus: "The Christian life is a correspondence between the grace communicated from without and the inward faith which, justifying us before God, opens out the avenues of communication between man and God and enables man to appropriate and to use the grace which he receives in Christ." "The doctrine of the Church as the household of grace is the complement, not the contradiction, of the doctrine of faith." If this means anything it means that when we are saved by grace through faith, the Church provides the grace, the seeker of salvation exercises faith, but man gets salvation from the Church not from Christ alone. Salvation is the joint outcome. It is readily imaginable what Paul would have done with such sacramentarian subtlety. Any distinction between clergy and laity that is other than functional is contrary to "the truth of the gospel," concerning which Paul "yielded not for an hour," that he might preserve "our liberty which we have in Christ Jesus."

The order of terms in this topic, the order in universal usage, reflects the error in the way of conceiving the Chris-

tian Church. The genetic and New Testament order if the terms had not been used, as they never were, would have been Laity and Clergy.

For order, efficiency, propaganda, and unified influence "Clergy" are desirable, inevitable; but not for the constitution, the validity, the gospel of the churches of the Lord Jesus. "God's heritage" in Christ is his redeemed people—all of them. The "riches of his inheritance" are realized through harmonious organizations and integration. All officers are functional for the integration of the saints with a view to the work of service (*diakonia*—all to be deacons) with the ultimate end of constructing the Body of the Christ" (Eph. 4:11-12). "The head of every man is Christ." The aim is "to present every man perfect in Christ." The distinction between Clergy and Laity should never be a class distinction. It should never be assumed or argued that the laity are incompetent, incapable, or restricted from any privilege, duty, or attainment in Christ and in the Body of Christ. The Church and each church is the fellowship of the saints who are all alike the children of God in Christ Jesus.

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- Harnack—The Constitution and Law of the Church
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Early Centuries



# Repentance is the Need of the Hour

Professor H. W. Tribble

What the world needs just now more than anything else is repentance—a fresh, clear and thorough grasp of the doctrine as it is set forth in the New Testament, followed by a genuine translation of the principle into the reality of experience. This is more important than the atomic bomb, for it can determine the use that will be made of atomic power. It is more important than the United Nations charter, for if nations are agreed as to their objectives and the means to be employed in attaining those objectives, they can easily write an adequate charter. It is more important than trade, colonial and empire questions, for it will provide the only adequate basis upon which social, economic and political relations can be established. Our confusion today lies not only in our failure to agree on plans and programs of national and international action, but primarily in our inability to arrive at and agree on a basic moral judgment concerning what is right and what is wrong.

Divine revelation is futile in the human situation unless it meets with an adequate response, and to be adequate the human response must bring the mind of man into harmony with the mind of God. We do not need another Christ, or a new revelation, or a postscript to the Bible. What we do need is the proper frame of mind to lay hold upon the resources of God that are even now available to us through Jesus Christ.

It is not a need that is new or peculiar to our day. It is as old as sin. But the need is acute, desperate, tragic in this day of increasing knowledge, expanding power, and rapidly improving systems of communication and transportation. It is recorded of Jesus that he began his ministry with a discernment of this need that gave a note of urgency to his preaching. "Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God, and saying, The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe in the gospel."

Certain it is that the world outside the church is in sore need of this message, but it is equally certain that the world outside the church will neither hear it nor heed it unless it comes through the witness of Christian thought and action. The need must be met first by Christians studying afresh the teaching of the New Testament concerning this basic element in man's relations with God and with his fellow man. If that study leads to a change in our patterns of thinking and behavior which will place us more clearly and positively in the will of God, we may expect then to influence the thought and conduct of others.

This study is, then, something more than a renewal of a doctrinal discussion. It is an attempt to point the way to a spiritual experience which will solve all our problems. The center of that experience is repentance, the meaning of which can be set forth in four general statements.

### 1. The Adoption of a New Mental Pattern

Human character and conduct can not be changed until the dominant attitudes of people are altered. That is why repentance is so important. It goes to the root of behavior, effecting a transformation in the realm of mental patterns that issues in a transformation of the total life. Repentance is a change of mind in which the viewpoint of self is forsaken and the viewpoint of Christ is accepted. Man is naturally self-centered. He seeks self advancement, the satisfaction of selfish ambitions, the enthronement of his own will as authority. In repentance the mind of Christ is adopted as the fundamental pattern, the criterion by which judgment is drawn between right and wrong.

In the best book we have on the subject<sup>1</sup> Dr. W. D. Chamberlain calls attention to the inadequacy of the traditional definition in terms of sorrow or regret. Repentance is sorrow for sin, but it is much more than that. There are two words used in the Greek New Testament that are translated 'repent' or 'repentance.' One is *mentanoeo* (the noun is *metanoia*), and the other is *metamelomai*. The first points

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1. The Meaning of Repentance, by W. D. Chamberlain. The Westminster Press, 1943.

specifically to a change of mind, while the second involves sorrow or regret. Protesting that our translations do not render them accurately, Dr. Chamberlain says, "These two words have entirely different associations in the New Testament, but they are treated as equivalents by our translators."<sup>2</sup> The first term (the very **metanoëo** and the noun **metanoia**) occurs fifty-six times in the New Testament, whereas the second is to be found only six times (not counting the two instances in which **ametamelatos** occurs<sup>3</sup>). A comparative examination of these words within the context of the New Testament passages would be both interesting and profitable, but it would take us beyond the scope of the present study. The treatment in Dr. Chamberlain's book is suggestive but not sufficiently thorough to meet all the pertinent questions that might be raised. His emphasis, however, is quite correct.

This is not to say that there is no element of sorrow for sin in true repentance. On the contrary such sorrow must be deep and genuine. But there are two qualifying statements to be made about it. The first is that it is, as Paul says, a sorrow according to God and not according to the world. "For godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret: but the sorrow of the world worketh death."<sup>4</sup> No more graphic illustration of this distinction could be found than the behavior of Judas. He is reported to have repented in the sense of **metamelomai**. He experienced sorrow according to the world, but it led him to suicide. His regret did not suffice to meet his need, for it did not lead him to seek Christ and adopt his mind as the pattern of behavior. The second statement is that sorrow is only a part of the total experience of repentance. When a basic and permanent change of viewpoint is made the total mental pattern is involved, including emotions, desires, ambitions, and judgment.

In the second chapter of Philippians Paul did not say that he was speaking of repentance when he said, "Have this

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2. Id. p. 30.

3. Rom. 11:29 and II Cor. 7:10.

4. II Cor. 7:10.



mind in you which was also in Christ Jesus," but most assuredly he was pointing to the pattern by which Christian attitudes and behavior must be measured. And when Jesus rebuked Peter for his faulty appraisal of the method of redemption through his own suffering, he did not speak directly of repentance but he said to him, "Thou mindest not the things of God, but the things of men." Simon Peter needed to open his mind to the purpose of God in that matter, and to let that purpose determine his judgment. Nothing short of that would suffice. That he did come to that change of mind is clearly demonstrated by the frequent references to repentance in his messages recorded in Acts.

Although the word occurs in the New Testament often enough to justify us in treating it as a fundamental Christian concept, we find the idea clearly stated or implied in many passages where the term is not used.

## 2. The Time Reference is Future

If repentance is a change of mind from man's appraisal of life to that which God reveals in Jesus Christ, the chief time reference is future. That is not to say that there is no reference to the past, for it is on the basis of past experience that we focus our moral judgments, but that we pass at once from a judgment of past action as contrary to the will of God to a plan of life that seeks conformity to the will of God. Repentance is an appraisal of action as sinful in the sight of God and the determination to live in the sight of God so that sin may the more quickly be revealed as sin. "Conduct and aims are now surveyed in the light in which God sees them."<sup>1</sup>

When Jesus began preaching the necessity of repentance, he was ushering in a new era. The time was fulfilled; a new day was dawning; it was urgent that men should forsake their old ways of thinking and adopt God's revealed will as the true and authoritative criterion of thought and action in all realms of experience. That is the need of the present hour. We have enough sins of past action to plunge the

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1. E. H. Johnson, "Outline of Systematic Theology," p. 251.

world into darkest despair, but a redemption is available, a redemption that is sufficient for all the world's needs. The Lamb of God is able to take away the sins of the world as soon as the world meets the condition prescribed by God. That condition involves such a transformation of mind as to set us in the right relation with God concerning thought and action in the present and future. It is a pivotal experience that marks the beginning of the Christian life, but it must be renewed in every new experience involving moral and spiritual judgment. This is Paul's admonition: "And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God."<sup>2</sup>

The Christian does not live retrospectively in the past, sorrowing over grievous sins or mourning lost opportunities, for all of that has been confessed and committed to Christ. He lives in the present, claiming the future for Christ and his Kingdom. His experience of repentance conditions him for discernment between right and wrong in decisions governing conduct in the future. As the adoption of Christ's viewpoint has led him to condemn past sins, so it now leads him to confront situations that are freighted with possibilities of evil, and make sharp and positive judgments in favor of the righteous will of God for his life and all mankind. It is thus, and only thus, that he can pray "Thy Kingdom come. Thy will be done, as in heaven, so on earth."

### **3. The Focus of Repentance is the Kingdom of God.**

It was no accident that Jesus based his call to repentance on the present reality of the Kingdom of God. "The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe in the gospel." He discerned that men must see this as a present and urgent reality if they are to bring their thoughts concerning everyday affairs into harmony with the mind of God. My dictionary gives this as one definition of focus: "Adjustment necessary to clear vision." That is

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2. Romans 12:2.

it. Man must adjust his thinking to the reality, character and purpose of the Kingdom of God if his vision of life is to be clear. That is repentance. It is the acceptance of the reign of God on earth through Jesus Christ as the criterion by which our thoughts and actions are to be measured and planned.

We think clearly concerning the rightness or wrongness of an act when we see it as contrary to or in harmony with the principles upon which the reign of divine grace and love in the affairs of men is based. This is the relation in which we are to think as Christians concerning moral questions, racial relations, economic problems, political issues, national and international situations. This is the need of the hour. Racial tension reflects the thinking of individuals. Too often the reaction of people to situations involving racial differences is that of blind prejudice. What is needed is a sincere attempt to find the mind of Christ as expressed in the concept of the Kingdom of God as a present reality and then an honest adjustment of our thinking and behavior to that pattern. Government policies are established by individuals. International situations are determined by individuals. There is not much ground for hoping for a better world until we can persuade people to recognize God's Kingdom as the sovereign reality of their lives and give full allegiance to its principles.

#### 4. Moral Judgment Concerning Sin

Repentance is a change of mind in which man ceases to appraise his behavior according to social custom and begins to judge his life by God's appraisal as revealed in Christ. Or it is, as Dr. Mullins says, "the identification of a sinful man with God's attitude toward sin. It is not a meritorious work which entitles us to salvation. But when we repent we think God's thought about sin. We renounce it as Christ renounced it."<sup>1</sup> There is an element of conviction in repentance. The clearest statement of this truth is in John

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1. E. Y. Mullins, "The Christian Religion in its Doctrinal Expression," p. 371.



16:8-11. Here Jesus sets forth the principle that the Holy Spirit makes his approach to the world through the minds of Christians. He teaches men the meaning of sin, righteousness and judgment. The result of this work of the Spirit in the minds of men is conviction, which issues in a change in thought and conduct. Sin is rooted in man's attitude of unbelief toward Christ. Righteousness is revealed in the sinless life, atoning death, and victorious resurrection of Christ. Judgment appears in the demonstration of the intent and extent of opposition to the mind of Christ in the accomplishment of his crucifixion. Sin is no light matter. It opposes Christ to the extent of crucifying him. From its earliest attitude to its ugliest consummation, sin is rejection of Christ. In Jesus God has given us his best revelation of his righteous will, his redeeming love, and his Kingdom of reconciliation and peace. Sin is the rejection of all of that. Repentance is the acceptance of God's judgment of sin, a forthright renunciation of sin, and the determination to live according to the mind of Christ.

This leads to a recognition of an element in repentance that is ordinarily overlooked. It is obviously implicit in many of the teachings of Jesus, and it follows inevitably from all that I have been saying in these pages. The failure to state it clearly is my only serious criticism of Dr. Chamberlain's excellent book. It is this: repentance is a change of mind concerning sin in which we come to see sin in its present form in the light of its future demonstration and power. Sin is a seed; repentance is the appraisal of the seed in the light of the harvest. Sin is an attitude; repentance is the recognition that the attitude leads to overt acts and the judgment of the attitude as of the same moral quality as the act. Sin is unbelief; repentance is the judgment of unbelief as rejection of Christ and his way of life. Sin is lust; repentance is the appraisal of lust in terms of adultery. Sin is hatred; repentance is the reaction of the mind to hatred as though it were murder.

Note this emphasis in the teachings of Jesus. In his fourth chapter Matthew tells of Jesus beginning his ministry with preaching repentance in relation to the present

reality of God's Kingdom. Then he says that "Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the Kingdom." Then he moves on into his account of the Sermon on the Mount. The beatitudes are pronouncements concerning spiritual insight. Happy indeed is he who regards life's situations from the viewpoint of God revealed in Christ. Because he allows the mind of Christ to give direction to his thought and conduct he can be poor in spirit and possess the Kingdom, he can mourn and be comforted, he can hunger and be fed, he can be pure in heart and see God, indeed he can rejoice in the midst of persecution for he reckons with spiritual reality.

This change in viewpoint and attitudes will lead to a more genuine type of righteousness than the Pharisees exhibited, for it points to the fulfilment (not the abrogation) of the law as they knew it. Deeper than Israel's statement of God's law reaches the spiritual insight of the genuinely Christian mind. That law said, "Thou shalt not kill." Repentance leads one to see that the seed of murder is already present in the experience of anger or the attitude of contempt. Would we correct the evils of modern life? Would we render war unnecessary as a means of settling international disputes? This is the place to begin. It is not wise to wait until anger issues in a quarrel or a fight, or until war comes. Let us begin with attitudes, bringing them into conformity with the mind of Christ. God warned Cain while sin lurked in his heart, darkening and distorting his thoughts, and fanning the flame of anger. But he refused to heed the warning, and anger led to murder. Repentance leads man to regard his attitude of hatred and anger as incipient murder, and to react to such attitude as he would react to murder. The majority of people who commit murder did not intend to go that far in pursuit of their attitudes and purposes. God's remedy involves a change of mind, a transformation of heart. The tree must be changed if the fruit is to be improved.

The same principle applies to the realm of moral relations. The law says, "Thou shalt not commit adultery." But the Christian mind regards lust as the first step toward

adultery. If we would be clean in all our relations with others, we must first submit our secret desires to the cleansing power of the Spirit of God.

This truth also applies to the question of integrity of speech, or the problem of vengeance, or one's relations with enemies and neighbors. It even applies to prayer. This change of viewpoint will usher one into the inner sanctuary of communion with God, where the Lord's Prayer is the model. Indeed it brings one to the only genuine solution of man's basic problems, a redemption that integrates the soul of man in the purpose and power of God. It is indeed impossible for man to serve two masters. To attempt to do so is to invite certain defeat. As Kierkegaard has said, "Purity of Heart is to Will One Thing,"<sup>1</sup> and that one thing, in the final analysis can only be the good and perfect will of God. There is no other true unity of life or genuine purity of heart possible for man.

Repentance, then, is a change of mind that issues in a delicate sensitivity to sin. It is the continuing attitude of the Christian. Not, as Dr. Brown has well said, "due simply to the repetition of the same sins. If this were the case, there would be small hope of final victory. It is rather the result of the enlarging insight which comes with wider experience. This requires a continual re-interpretation of the old ideal in the light of the new environment. The old duty is seen in new relations. The old principle receives new applications."<sup>2</sup> In a hospital an X-ray department is maintained, that physicians may be able at any time to know clearly and accurately the condition of the physical organism of a patient. The unassisted eye of the doctor can not see the condition which the X-ray makes clear. Repentance is an experience in which the Spirit of God enables man to see sin and the true condition of his life with a clarity and accuracy that the natural mind can not achieve. The mind of the Christian grows in its sensitivity to the leadership of the Spirit of God concerning the application of the truths

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1. Soren Kierkegaard, "Purity of Heart is to Will One Thing,"

Translated by D. V. Steere. Harpers, 1938.

2. W. A. Brown, "Christian Theology in Outline," p. 390.



of the gospel of Christ and the principles of the Kingdom of God to life situations.

In all that has been said attention has been centered on repentance, but without any thought of neglecting other phases of Christian experience. It is not an adequate distinction to say with Dr. Clarke: "Repentance looks back and forsakes. Faith looks forward and accepts."<sup>1</sup> The two are inseparable but distinguishable elements of Christian experience, both in its beginning and in its continuation. Nor should repentance be set apart from regeneration. There can be no new birth of a human being, no planting of the life of God in the soul of man, without a basic change in the mental pattern of that life. Regeneration is the work of the Spirit of God in the life of man transforming him from a slave of sin into a child of God and a citizen of the Kingdom of God. Repentance is man's response to the tutelage of the Spirit in which he accepts the wisdom and grace of the divine Teacher and follows through the experience of regeneration into the life of Christian fellowship and service.

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1. W. N. Clarke, "An Outline of Christian Theology," p. 403.

# Translating the Bible Into Portuguese

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There are three translations of the Bible in Portuguese, besides three or four separate translations of the New Testament, and one extra translation of the Psalms.

The **Figueiredo**, translated from the Latin Vulgate, is known as the Catholic version. It is in classical Portuguese, but very imperfect, and often wrong and misleading as a translation.

The **Almeida** is a remarkable piece of work, both as a translation, and as a work of literary art. It is in the language of the people, and at the same time has fine qualities of literary style. It is often felicitous in the turn of a phrase to give the exact meaning of the Greek or the Hebrew. Notwithstanding these fine qualities, it has many errors, not to speak of the defects of all translations made previous to the modern knowledge of the Greek text of the New Testament.

The **Brazilian Version**, made by a group of evangelicals, taking advantage of modern English versions, corresponds in a general way to the American Revised. While not up to the standard of this great version, it is sometimes superior, as in the case of Romans 5:1. It omits spurious passages, and is frequently more accurate in the choice of synonyms than the **Almeida**. While generally more accurate as a translation, the **Brasileira** is considered by many as inferior in Portuguese style. This opinion may be due in part to the sacred associations of the more familiar version. But in spite of its defects in Portuguese, and occasional inferiority in translation, the **Brazilian Version** has been a helpful supplement to the **Almeida**, and has made a worthy contribution to a better understanding of the Scriptures.

Careful students and interpreters of the Sacred Scriptures, including both writers and preachers, have for some time felt the imperative need of a new translation. As an evidence of this need a number of revisions of the **Almeida**

version have been published. But as Dr. W. C. Taylor and others have pointed out, some of these revisions have missed the mark farther than the original **Almeida**.

### New Translations in Preparation

Two new translations are well under way. One is being made by the **Imprensa Batista**, and the other by the American and British Bible Societies.

In 1942 Dr. S. L. Watson and Prof. W. E. Allen published a revised translation of the Gospels as a Harmony, following the plan of Dr. A. T. Robertson. Basing their revision on the **Almeida**, supplemented by the improvements of the **Brasileira**, and their own specialized knowledge of the Greek, they have given us the best translation we have of the Gospels in Portuguese. Their work has met with widespread appreciation and approval, and has greatly encouraged the **Imprensa Batista** to go forward with a complete translation of the Bible.

Work on the New Testament has been completed, and the first draft of the revision of the Old Testament, by Dr. Watson, is well on the way to completion, but will require several more years of study and revision to put it in final form. Dr. A. Ben Oliver, the writer, and a number of Brazilian scholars have gone over very carefully the translation of the New Testament and have presented their suggestions, all of which have been given thoughtful consideration in the final revision by the Committee.

The revision that is being made by the American and British Bible Societies is a work of collaboration of chosen men from all denominations, with one group working on the New Testament, while the other group is engaged in the revision of the Old Testament. Each reviser takes his Testament, book by book, verse by verse, and presents his suggested changes which must receive final consideration from the entire group. In this work, Drs. Taylor and Crabtree, together with Pastors John F. Soren and Almir Gonçalves, represent the Baptists.

There are conflicting opinions as to the advisability of going ahead with two translations instead of concentrating



on one. The work of the **Impresna Biblica** was well advanced when the plan of the Bible Societies was announced, and the **Impresna** felt justified in carrying to completion a great task so auspiciously advanced. There can be no doubt, however, that both the new revisions will be an improvement over the present versions, and will contribute to a more careful study and interpretation of the Scriptures.

### **Translating the Greek New Testament Into Portuguese**

As a rule it is easier to translate the meaning of the Greek tenses into Portuguese than to express them accurately in English. It is not always easy to make a clear distinction in English between punctiliar and linear action. And it is not always easy to express incipient, constative or effective action merely by the English tenses. We can do it with auxiliaries and explanatory phrases, but this becomes rather monotonous and produces an artificial style which we prefer to avoid, thus leaving in large measure the explanation of the tenses to the exegete.

Now what we call the perfect tense in Portuguese expresses punctiliar action, and corresponds in a general way to the Greek aorist, while the Portuguese present and imperfect correspond approximately to the Greek present and imperfect. But in translating the Greek perfect and the Greek infinitives and participles, we meet with practically the same difficulties in both Portuguese and English. The student of the Latin languages should have a slight advantage over the student of English in his appreciation of the nuances of the Greek verb.

The Portuguese has three subjunctives, but they are unlike the Greek mode except in the general principle of contingency or doubt. The Portuguese subjunctive is accurate and explicit with reference to the past, present or future. As to voice, the Portuguese makes ample use of the reflexive which is convenient in translating the Greek Middle, but has other uses besides the general sense of the corresponding form in Greek. In the matter of cases, the Portuguese, along with the English, has a good supply of prepositions, with perhaps some advantage over the English

in the distinction of the ablative and the genitive. In the use of the definite article the Portuguese presents some interesting differences from both the Greek and the English.

### Translating the Hebrew Old Testament into Portuguese

Ewald, Driver and other have contributed to a better understanding of the Hebrew tenses. In translating the Hebrew into Portuguese, or English, one is often forced to the conclusion that "you can't fence Hebrew in" with our western ideas of grammar. Dr. Driver goes far in recognizing this fact, when, in speaking of the Hebrew perfect and imperfect he says: "These words are of course employed in their etymological meaning, as signifying **complete** and **incomplete**: they must not be limited to the special senses they have acquired in Greek and Latin Grammar." He further says: "Now in Hebrew the tenses mark only the kind of time, not differences in the order of time." The more I work in Hebrew, the more I am inclined to the conclusion that the Hebrew tense, **as such**, have no more to do with time than the Greek infinitives and participles. They mark the kind or quality of action, not even the kind of time, in the sense of Dr. Driver's statement. His statement is true only to the extent that the **kind of time** may be inherent in the quality of action. But this is simply another way of saying that the real tense or time of a Hebrew verb must be determined by the entire context in which it is used, and **not merely by the quality of action**.

This brief explanation of the function of the Hebrew tenses, in merely expressing **complete** or **incomplete** action, is reenforced by the translation of the Old Testament into Portuguese or Spanish, as I shall attempt to show by the study of a group of passages. In our limited discussion we confine ourselves to the consideration of the Hebrew imperfect consecutive, perhaps the most difficult form of the Hebrew verb.

### The Hebrew Imperfect Consecutive

If what we have said about the meaning of the so called Hebrew tenses be true, there can be no inherent difference

between the time of a **Hebrew imperfect** and an **imperfect consecutive**, except in so far as the time is determined by the quality of action in each case. If we once come to this conclusion we are better prepared to answer the related question: Is there any difference in **the quality of action** represented by pure imperfect and that of an imperfect consecutive? Is the quality of action of an imperfect modified by the perfect to which it is coupled by **vave**? In other words, is the action of an imperfect consecutive complete or incomplete? Does the vave consecutive convert the action of an imperfect into that of a perfect?

The vave consecutive does undoubtedly indicate chronological sequence, but this doesn't necessarily mean that it imposes on the imperfect the same quality of action represented by the perfect to which it is joined. The use of the vave consecutive is simply the author's method of advising his readers that he is relating a narrative. If this indication of chronological sequence is the only function of the vave consecutive, as I think it is, then the author uses the imperfect consecutive in the same sense that he uses the imperfect. Just as we may occasionally fall into the historical present when telling an interesting story, the Hebrew writers of the Old Testament seem to have retained something akin to the historical present in their use of the imperfect consecutive, just as if they had no vave coupled to them. If we will only remember that the quality of action represented by a Hebrew imperfect is not **linear**, but incipient, frequentative or progressive-frequentative, we can better understand the nature of an imperfect consecutive. If the imperfect may be graphically represented by a series of points, . . . . ., then an incipient imperfect might well be represented by a single point. There is therefore no great difference in the quality of action represented by an incipient Hebrew imperfect and an ingressive Greek aorist. Thus it happens that many Hebrew imperfect consecutives are incipient imperfects, and are correctly translated into English or Portuguese as if they were Hebrew perfects, or Greek aorists.



But this does not justify Moffatt and the Revised Version in translating every possible imperfect consecutive as if it were converted into a perfect by the vave.

Let us examine a few translations.

The Revised translates Gen. 7:5: "Then Noah **did** (impf. csc.) according to all that Jehovah **commanded** (pf.) him," while Moffatt has: "Then Noah did all that the Eternal ordered him." The vave simply says this is the narrative of a past event, but the author takes his stand by the side of Noah and says: "Then Noah **begins to do** (Incipient impf.) all that the Lord commanded him." This is intolerable English, but the English could say: "Then Noah began to do according to all that the Lord commanded him." The verb here might even be translated as a frequentative imperfect: "Then Noah kept on doing all that the Lord commanded him." The only point raised in this case is that the imperfect consecutive has not lost its force as an imperfect.

Gen. 7:18 is a better example of how the imperfect consecutive retains the full force of incomplete action. Notice how carefully both the Revised and Moffatt are in translating the imperfect as if it could mean only completed action. The Revised translates: "And the waters **prevailed** (impf. cncsc.) and **increased** (impf. cncsc.) greatly upon the earth; and the ark **went** (impf. cncsc.) upon the face of the waters." Moffatt reads: "The waters swelled and rose high on the earth, and the barge floated on the surface of the waters." Now in both cases the **aktionsart** of the verbs has helped out the restricted translations. **Increased, went, swelled, floated**, inherently represent progressive action. Fortunately the quality of action, represented by well chosen verbs, even when used in the past tense, conserves something of the incomplete action conveyed by the Hebrew imperfect consecutives. To give full force to the imperfect consecutives we should translate: "And the waters begin to prevail (incp. impf.) and keep on increasing (prog. impf.) rapidly upon the earth, and the ark is floating (freq. impf.) **bobbing up and down** upon the face of the waters." While English translators cannot adopt the Hebrew style, they could give

a clearer and better translation, by first seeing it from the Hebrew point of view. In translating this verse into Portuguese we feel compelled to render the verb for **float** by the imperfect (**andava**), and we could use the imperfect for the other verbs as well.

Moffatt translates Gen. 8:1: "God made a wind blow over the earth, till the waters abated." "And God made a wind to pass over the earth, and the waters assuaged" (Am. R.). By the skillful use of **till** Moffatt almost gives the imperfect idea to the verbs without apparently meaning to treat them as imperfects. The **aktionsart** of the verbs **assuage** and **abate** also strengthen the incomplete idea conveyed by the Hebrew imperfect consecutives. The Hebrew author stands by, sees the thing happen, and thus gives us a more vivid picture: "And God makes a wind to pass over the earth, and the waters begin to assuage."

Gen. 8:3 is a still more impressive illustration of how the full force of the incomplete action of an imperfect consecutive gives us the writer's painting on the canvas. "And the waters **returned** from off the earth continually" (Am. R.). "And the waters went back steadily from the earth" (Moffatt). Both Moffatt and the Am. R. have crowded the meaning of the two absolute infinitives into the adverb "continually" or "steadily." The imperfect consecutive of **return** alone carries the idea of progressive action, and the two absolute infinitives need to be translated separately. The motion picture action represented by the two infinitives point to the progressive action in the imperfect consecutive of **return**. Thus to give the Hebrew its full force we should translate: "And the waters go back steadily (freq. impf.) constantly going and returning", (abs. inf.), just as the outgoing tides of the ocean, gradually, but slowly going out, with their waves continually sloshing back and forth. Thus you have the progressive, frequentative action of the imperfect consecutive of the verb **return**, reenforced by the continuous action in the moving pictures of the two infinitives **going** and **returning**.

"And Abraham **took** (impf. c.) the wood of the burnt-offering, and **laid** (impf. c.) it upon Isaac his son; and he

**took** (impf. c.) in his hand the fire and the knife; and they **went** (impf. c.) both of them together" (Gen. 22:6). The first three verbs are incipient imperfects. "Abraham **proceeded to take**," etc. These correspond to the inceptive aorist and may well be translated as such. But the last verb is clearly a progressive imperfect, and you see the faithful patriarch and the little boy trudging along together. In Portuguese one feels compelled to make a distinction between the first three verbs and the fourth one. The distinction is partly made in English by the inherent action of the verb **went**, but in Portuguese it is made by the use of the imperfect **caminhavam** (kept on going). Moffatt very interestingly says: "The two went off together," as if he felt impelled to give the imperfect consecutive the force of an ingressive aorist, but is this the meaning of the Hebrew? The author with his imperfect consecutive accompanies the affectionate father and the obedient son, and invites his readers to go along with them.

"For, behold, we **were binding** (ptc.) sheaves in the field, and, lo, my sheaf **arose**, (pf.) and also **stood upright** (pf. **took its stand**); and, behold, your sheaves **came round** (impf.) and **made obeisance** (impf. c.) to my sheaf" (Gen. 37:7, Am. R.). Here you have a picture similar to that of an official of the army taking the salute from a group of soldiers, as they come up before him in constant succession. In this verse you have three kinds of action: the continuous action of the participle; the completed action of the perfects, and the frequentative action of the imperfect and the imperfect consecutive. Moffatt translates: "Methought, as we were binding sheaves in the field, my sheaf stood up, while your sheaves all around did homage to it." He brings out the quality of action in the participle and the perfects, and by the choice of the word **while** gives some idea of the frequentative action in the imperfect and imperfect consecutive. The present Portuguese versions unfortunately translate the perfects as though they were imperfects. But an important point in this verse is the fact that an imperfect consecutive is used alongside an imperfect, and they both represent frequentative action.



While it is not easy in an English translation to distinguish between the kinds of action represented by the different forms of the Hebrew verb, it does seem that there is too frequent a tendency to force into the imperfect consecutive the idea of the Hebrew perfect, or that of the Greek ingressive aorist. It is interesting to observe in this connection that the Septuagint is especially fond of translating the imperfect consecutive by the aorist.

There are, of course, numerous cases in which the imperfect consecutive can be translated only by the English present which, in this case, represents the original frequentative action.

"For the children of Israel **have forsaken** (pf.) thy covenant, **thrown down** (pf.) thine altars, and **slain** (pf.) thy prophets with the sword; and I, even I only **am left** (impf. c.); and they **seek** (impf. c.) my life, to take it away." (I Kings 19:10). They **continue to seek** my life. Certainly the vave consecutive, in this case, can in no way rob the verb **to seek** of its full vividness and force.

Thus we see that this form of the Hebrew verb raises many problems and difficulties. Our discussion has been limited to the meaning of the **vave consecutive** in chronological sequence, because, if in this particular use, it does not rob the imperfect of the primary quality of its action, then it is not likely to have this force in any of its other uses. As in many other cases the **vave** obviously does not have this force, we are inclined to disagree with the conclusion of Dr. Driver that the "vividness and force, which are characteristic" of the imperfect "are disguised or destroyed, when it is in combination with **vave consecutive**" (Hebrew Tenses, p. 96).

### Some Tentative Conclusions

1. Fundamentally the Hebrew verb describes the quality or kind of action, whether **complete** or **incomplete**, and, **per se**, has no more to say about tense or **time** than the Greek infinitive.

2. Since the Hebrew imperfect represents **frequentative** rather than **linear** action, the incipient imperfect must

necessarily represent **punctiliar action**. The vast majority of imperfect consecutives, used in chronological sequence, are incipient imperfects, independent of the influence of **vave consecutive**, and are therefore correctly translated as aorists.

3. The imperfect consecutive may be, and frequently is used, in chronological sequence, in the full force of its frequentative or progressive action, just as though it were not coupled to a perfect by **vave consecutive**.

4. Because of the lack of an imperfect tense in English, in the sense of the Hebrew, English versions of the Old Testament have, in many cases, obscured the full significance of the Hebrew imperfect with **vave consecutive**.

# **The Pastor and His Post-War Ministries**

**G. S. Dobbins**

Now that we are actually in the post-war period about which so much was said and written from Pearl Harbor to Nagasaki, what shall pastors and churches do in order to meet the demands and make the most of the opportunities which confront them? Just as we recognize that the pattern of "business as usual" could not be followed during war time, so must we recognize that the war time pattern cannot be followed in peace time. So swift have been the changes during the past five years that pastor and people find themselves a bit uncertain and confused, perhaps more in the mood to "wait and see" than to map out an aggressive program. Yet it will be tragic for a mere watching and waiting policy to be adopted at a time when the whole of life is in such swift transition. It is therefore of utmost importance that we face up to the possibilities and difficulties of post-war ministries.

## **The Opportunity of a Lifetime**

America has been and still is on the move. More than twelve million men and women in uniform have traversed the face of the earth in mass travel such as no other generation ever experienced. Not only so, but fully twice as many of the civilian population have been dislocated, moving from one place of residence to another. According to estimates of the Bureau of Agricultural Economics of the U. S. Department of Agriculture, in four years preceding January 1, 1944, the civilian migration from farms totaled nearly eight million, in addition to nearly two million contributed to the armed forces. The maximum number of persons employed in war industries reached the huge total of more than twenty-two million in 1944. The net increase of employed persons in 1944 increased twelve million over 1940—this number almost exactly matching those who were withdrawn from civilian employment into the armed forces. A significant part of this increase in employment represents



a quadrupling of employed children 14 to 17 years old. Equally significant has been the increase of women in industry, estimated at the peak at six million.

All of this adds up to a vast dislocation of life. Herman N. Morse, in **These Moving Times**, points out that "Millions have been uprooted, deprived of the stabilizing influence of familiar associations and long-established contacts, crowded into often unsatisfactory living quarters in new communities or in old communities that have grown so rapidly as to strain all public facilities almost to the breaking point. Millions of older youth and young adults are in military service. In millions of families men and women as well as adolescent children are working for good wages, living under pressure and with more money to spend than ever before. The prevailing wartime psychology means for many the relaxing of normal standards. The general situation has given to thousands the opportunity for useful employment and meaningful self-expression that the depression decade denied them. Such experiences do not affect everyone alike. We know that in not a few they have revealed strength of character and unselfish purpose. Is it surprising that in others they have revealed less admirable traits? Certainly most war-created or war-expanded communities have experienced a high degree of social ferment and some have experienced social and even moral disintegration."

While the conditions thus indicated spell "difficulty" on one side of the door, they spell "opportunity" on the other. Dislocation opens the way for new experiences, new contacts, new friendships, new associations, new ideas. The pastor and his faithful helpers have unprecedented opportunity to make contacts, create friendships, render service, in the name of Christ and the church. Now that the war is over, and peacetime adjustments have to be made, the way is opened even more fruitfully. Such a chance as we now have does not come often and will not stay long.

### **The Cost of Neglect**

Suppose churches and pastors just pursue the even tenor of their ways, taking little cognizance of upset lives and

changed conditions. Suppose no special plans are made to welcome the returning service men and re-enlist them in the churches from which they went away. Suppose no particular steps are taken to help these returning men with their problems, but they are allowed to struggle through their difficulties with no spiritual guidance. Suppose nothing is done by the churches to help individuals and families to find their way out of the maze of circumstances as they change employment and residence. What will be the consequences?

We may first consider the loss that will inevitably come to those who need Christ and his church, although they may not be conscious of it, yet find no supply for that need. Life must adjust from instability to equilibrium, and if this adjustment is made so as to leave out the Bible and spiritual values, the outcomes will be tragic indeed. Already we are witnessing this very thing—restless millions of workers striking, business and industry becoming upset, delinquency and crime increasing, moral standards being steadily lowered. We who represent the churches shall have a grave charge at our door in the years that lie ahead if we go serenely and complacently along, failing or refusing to give to the confused people that alone which will bring clarity of thinking and steadiness of life—the gospel of Jesus Christ.

Then we may well consider the loss that will come to the churches. If we do not make good on our responsibility during these changing times, we may find ourselves growing less and less significant in the public mind and more and more abandoned by the people. The question raised in the title of Powell's searching book, **Where are the People**, will become more disturbing in the future than it has been in the past. Whether we realize it or not, the life of many a church is now at stake, for from weakness it may go to weakness rather than from strength to strength. We have no doubt consoled ourselves with the excuse for poor attendance during the past twelve months that wartime conditions made this inevitable. Already we are beginning to see that the return to peacetime conditions is not greatly changing

the situation. Studies indicate that the most encouraging increase in the work of the churches has been at the point of finances. War prosperity accounts for this, and the full budget may become the empty budget when depression strikes. We shall be guilty of inescapable laxity and stupidity if we do not look ahead at such a time and realize the danger of floating with the stream on the crest of a wartime flood.

### **What Can Be Done?**

No stereotyped plan can be made and followed in meeting the emergency. Radical reorganization of the church program is scarcely called for. The need is for revitalization of present organizations and activities. Certain procedures will at once be recognized as essential:

(1) **Creating an awareness of the need.** Busy people, absorbed in their own affairs, will come to church with little or no sense of the needs which should be met by their church. They must be awakened from their indifference and carlessness, and this of course is the primary function of preaching.

(2) **Studying the present church program.** As the service men and women return, will they find in their church what they need? Is there a Sunday school class in which they will feel themselves at home with a teacher who can challenge their interest and command their respect? Is the preaching service of the nature and quality which will grip their attention and feed their souls? Is the training program geared to present day thinking and organized to give actual development of skills in church membership? Is the music of the church the best that can be provided? Is there a cordial, warm, friendly atmosphere, so that returnees and newcomers are made to feel welcome? Are there wholesome social activities, so that the church becomes a center of Christian recreation as an offset to the appeal of unwholesome commercialized amusements? Is Christ magnified, so that at every service he is lifted up who promised that he would draw all men unto himself?



(3) **Re-examining the Church's Outreach.** The practical outreach of the church should be re-examined. Are there committees, made up of competent persons, whose specific duties will be to render maximum helpfulness to those who need help? Among the most important of these committees will be (a) a look-out committee, to locate and report returning service men and women and to discover people who are moving in and out of the community; (b) a welcoming committee, to see that returnees and strangers are not overlooked but brought into the circle of the church's friendliness and helpfulness as quickly as possible; (c) a visiting committee, to take the initiative in finding people who should be sought out by the church and given the church's invitation to attendance and its offer of needed services; (d) an enlistment committee, to find a place of usefulness for every possible person and to locate that person in his or her place in the church; (e) a counseling committee, to help with practical problems of employment, residence, domestic difficulties, or other problems; (f) an evangelistic committee, seeking to locate the unsaved and to bring to them the saving message of the gospel; (g) a committee on co-operation, to work with other churches and community agencies in doing together what one church could not do by itself. Not every church will need each one of these committees, and some may need more; but every church should re-examine its provisions for discovering, reaching, winning, and enlisting all those whose lives must be re-adjusted because of their changed circumstances.

(4) **Putting plans into action.** Talk and committees will not get the job done. This we learned afresh during the war, as we organized against the possibility of invasion, for the sale of war bonds, for the support of Red Cross and U. S. O. and other war activities. Shall we confess that we could carry out these plans with practical effectiveness, yet cannot go beyond the talk stage with the plans for peace? Pastor, deacons, Sunday school officers and teachers, Training Union leaders, key men and women, should be called together and the labor of the several committees divided among them. Frequent conferences will then be necessary in order to

check up on returns. The best intelligence of the church should be drafted for this supremely important service.

### **Books and Pamphlets that Will Give Guidance**

There should be provided immediately a supply of the best literature for the use of the pastor and the committees of the church. Among the most useful of the books available are the following:

**Brave Men**, by Ernie Pyle. New York: Henry Holt and Company, Inc.

**When Johnny Come Marching Home**, by Dixon Wecter. Boston: Houghton Mifflin Co.

**Veteran Comes Back**, by Willard Waller: New York: Dryden Press.

**Soldier to Civilian**, by George Pratt: New York: Whittlesby House.

**The Church and the Returning Soldier**, by Roy A. Burkhardt. New York: Harper.

**The Church and Demobilization**, by J. Gordon Chamberlin. Nashville: Abingdon-Cokesbury.

**These Moving Times**, by Hermann N. Morse. Richmond: John Knox Press. A rich pamphlet literature is available. Selection should be made from the following list with a view to providing the pastor and each committee with the most useful and appropriate materials:

**Church Literature on Post-War Planning.** Selected references compiled by Benson Y. Landis and Inez N. Cavert. Inter-Council Committee on Post-War Planning, 297 Fourth Avenue, New York 10, N. Y. 25c.

**The Church and Returning Service Personnel.** A packet of seven concise and valuable pamphlets, as follows: Attitudes and Problems; Report of Baltimore Conference; Counseling to Meet the Needs; Welcoming the Wounded; Government plans for Demobilization; Program of the Local Church; How Families Can Help. 70c for complete set. Order from Christian Commission for Camp and Defense Communities, 297 Fourth Avenue, New York 10, N. Y.

**Demobilization Bulletins**, issued by the Department of Christian Education of Adults, General Board of Education, The Methodist Church, 810 Broadway, Nashville 2, Tennessee. These attractive and informing bulletins are issued bi-monthly, annual subscription, 6 issues, 50c.

**Relief and Rehabilitation Study Kit**, including Joint Statement on Social Security by Agriculture, Business and Labor; Public Thinking on Post-war Problems; Farm People and the Land after the War; Reconversion of Industry to Peace. Order from National Planning Association, 800 21st St., N. W., Washington 6, D. C. 25c each.

**U. S. Government Bulletins**: Handbook for Service Men and Service Women of World War II and their Dependents; Service Men Readjustment Act of 1944 ("G. I. Bill of Rights"); Service Men's Rights and Benefits, a handy guide for veterans of the armed forces and their dependents. The last named is simple and inclusive, and may be had for 5c from Superintendent of Documents.

**When They Come Home**: Reception and Treatment; Eleven Million Service Men, Twenty Million War Workers; If He Come Back Nervous. Prepared by the National Lutheran Council, 231 Madison Avenue, New York 16, N. Y. Free on request.

**Mobilizing the Church for Demobilization**, a guidance manual for the local church. Committee on War Services of Disciples of Christ, 222 Downey Avenue, Indianapolis 7, Indiana. 10c.

**Projects in Spiritual Mobilization**: The Church Manpower Commission; Families Facing Reconstruction; Young Adults in Action Now; How the Church Can Use the Service Men's Christian League; Frontiers of Evangelism; Action Toward a Christian Social Order. Order from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois. All six folders, 10c.

### **Maintaining the Personal Touch**

Regimentation, which characterized our American life before the war, was carried to its utmost extreme during the war. Individualism, the glory of our American way of life



at its beginning, is now gravely imperiled. Men and women in uniform all but lost their identity as persons. Workers in defense plants became numbers on a payroll. The prize of all-out war was victory, but the price of total war is mass psychology. Never in our national history has respect for personality been at so low an ebb as now. By the same token, never more than now have we needed to restore the sense of the value of the individual.

Christianity uniquely makes the lone individual the measure of supreme value. Somehow we must recapture Christ's estimate of the single soul as being worth more than all material things. Our men left us one at a time to put on the uniform; they are coming back one at a time to become civilians. More than all else, they, as well as those who stayed at home and were merged into the vast war machine, need the personal touch, the restoration of their status as sovereign souls, the acceptance of their personal accountability before God, their re-integration into society as free agents. They will need help of many kinds, but more than all else they will need Christ. They may find fault with the churches and the ministers, but they will find no fault in him. He is our asset beyond all price in bringing confused and distributed men back to their rightful place in the Good Society.

Much is being said of "reconversion." Jesus spoke to Peter about the necessity of reconversion. But before reconversion comes conversion, repentance toward God and faith in the Lord Jesus Christ. We shall miss the greatest of all our opportunities and be recreant to our chief duty if we do not press passionately the claims of Christ upon these who come back to us without ever having yielded their hearts and lives to him as Lord and Savior.

### **Provide a Service of Counseling**

"Counseling" is no word to charm with, but tested techniques of counseling have been developed which are indispensable in dealing intelligently and successfully with persons who have had upsetting experiences or with those who face problems beyond their powers. "Advice" is cheap,

and worth just about what it costs! The competent counselor is primarily a good listener. He knows that the only worthwhile solution to a problem is the one that the troubled person work out for himself. He stands ready to supply needed resources, to lend a sympathetic and understanding ear, to walk through the shadows with the compassion of Christ; but he has learned that no one can direct another's life or be another's conscience or act as another's proxy with God. The counselor must give of himself prodigally to one person if that person is in need of his help and willing to receive it. When ministers and churches convince people one at a time that they really care, that they have a heart of love for one person with no expectation of reward, then will they recover that Something which drew men to Jesus and gave him his opportunity to save them.

Russell L. Dicks, in his booklet, "The Ministry of Listening" (Commission on Religion and Health, 297 Fourth Avenue, N. Y., 10c) states it thus:

Through listening we express our deep concern for, and understanding of, another person. Through such understanding, when we are worried, afraid, or when we are suffering, we become reassured. We come to feel that the world is friendly and that there is something around us in addition to hostile forces. One friend, one person who is truly understanding, who takes the trouble to listen to us as we consider our problem, can change our whole outlook upon the world. Such a process helps to objectify our problem so that we can understand it. This whole process helps to make us feel at home in the world in which we live, regardless of what is happening around us.

"Listening is the only method we know which can safely be used in every kind of situation. This is true where moral problems are obviously concerned, as well as where the stress come from physical pain, or from loneliness, or from fear. It is as relevant when we are working with the man who cannot stand a promotion as with a man who resents not being promoted. Listening is a method which brings real resources to the solution of a problem, but it recog-

nizes that ultimately every man must utilize those resources himself."

Wartime ministries place upon pastor and people the responsibility to stand by in prayer, to keep the home fires burning, to lift aloft the Christian flag alongside the flag of the nation. The post-war period removes restrictions, challenges the pastor and people to take up where the war agencies left off, and opens up the way for ministries that are all but unlimited. With Paul we are tempted to cry, "Who is sufficient for these things?" But with him we can confidently say, "Our sufficiency is from God."

# Nationalism, Foe of Universalism

Carlyle Marney

Louisville, Kentucky

Nationalism, ancient and modern, is always produced by essentially identical causes. Forces, pressures from without colliding with protesting stimuli from within produce within a peopled territory a unity of interests, aims, philosophy, and purpose. Whether the Nationalism be that of Ancient Israel uniting to face a common lot of desert-exile or that of modern China welding itself into one nation to face a marauding invader, the causes are of essentially the same nature. Threat from without arouses stimuli within which lead to unity. Such forces are not always environmental or militaristic, as in the cases of Ancient Israel and modern China; they are often political, philosophical, or religious; often, a combination of the three.

Modern Nationalism arose primarily as a protest against an evil universalism, the force from without. That evil universalism was expressed in the world-dream of the Papacy. Many movements, political, religious, and philosophical have been expressions of some sort of universalism; a desire to make all men one. Any such attempt at universalism is evil when the end in view is other than highest common good. Had the end of the Papacy's plan for world-dominion been that Christ alone might have that world-dominion, and had its means of conquest been in harmony with the means of the Kingdom no word could be said. But under the guise of a desire for Christ-dominion the Papacy's purpose was political and physical aggrandizement of its leaders. In that it arose as a protest against the aim and methods of this evil universalism of the Papacy, modern nationalism must be called an honorable movement. Not that all nationalists were honorable men or that all means used in arousing nationalism as such were honorable. Nevertheless, in so far as nationalism reflects a protest against an evil universalism it is honorable.

It is necessarily true that this papal evil universalism could arise only when the power of the Roman political state



failed. There had to be a collapsing empire before there could be a rising Papacy. Although the dreams of Pope Innocent I in 402 were a thousand years short of realization this evil universalism was already well under way. With the old nationalism dying or dead it is not hard to see how the popes of eight hundred years later could further the Papacy's dream with startling rapidity. For the nationalism revived under Charlemagne died with his death almost as speedily as it had arisen. In the military, political, and scholastic collapse of the Empire of Charlemagne there was little left to resist the efforts of the Popes. Leo IV could wall up the Leonine City. Nicholas I could further his plans to advance the independency of the Papacy; could over-rule the King of Lorraine; could veto the work of his archbishops; could lay plans of domination to be accomplished centuries ahead. Urban II could drain Europe of fighting men for a series of Holy Wars. Alexander III could openly struggle with the German Emperor Barbarossa, with Henry II of England, and Henry VI of Germany for **political** supremacy. Innocent III could dictate the imperial succession in Germany, humble the Sovereigns of France, Spain, and Aragon, declare England a fief under John II and so unify the church that the Papacy was lord over all and to all.

In Innocent III the Papacy reached its all time high in the accomplishment of its universalistic dream. The fact that it went no higher is not because there were "no more worlds to conquer," but rather because of the rise of an even more dynamic force—a "new sense of nationality." Men began to feel that as Frenchmen or Englishmen they had common interests against all foreigners, even the Pope himself. True, other forces played their part in this defeat of the evil universalism: the rise of the middle class in intelligence, wealth, and political influence. Lay lawyers were replacing ecclesiastics as royal advisers. There was a growing conviction that the worldly universalistic aims of the church were inconsistent with the true aim of Christ's church. And finally, the Papacy had no adequate physical forces at its disposal. It was forced to wage war with other men's armies. But each of these latter forces grows out of,

is shadowed by, and is an expression of the main opponent of papal rule, **the New Nationalism**.

It is not necessary to prove that that nationalism arose. The present world strife is evidence enough that nationalism did arise and became itself as evil as the universalism it opposed. But some of the trends and events opposing the papal successors of Innocent III, which mark its rising, are well worth reviewing. These events are expressions of nationalism, not its causes. They are but indicators of a mighty force stirring in all land facing the evil universalism of a corrupt Papacy.

One of the important early expressions of this rise of nationalism is the quite understandable desire of rulers to control their own lands. The fact that several lost in their battle for supremacy with the Papacy does not in any way alter the importance of their expression of the rising spirit of nationality.

Although we can hardly ascribe to Frederick Barbarossa the pure motives of a Marsilius he must nonetheless be included as one of these rulers desiring to rule who is a definite example of the nationalistic trend even before Innocent III. With Charlemagne as his model, Barbarossa was a vigorous ruler, as thoroughly master of Germany as his own genius in conflict with the strength of Pope Alexander III would permit. The fact that his attempt to control the Papacy was shattered did not alter the fact of his control over German bishops, nor did it affect the importance of this expression of the trend to nationalism.

Henry II of England, powerful, unscrupulous, though forced to embarrassing penance for the murder of Becket, gave expression in the "Constitutions of Clarendon" (1164) of this new force in the world. Regardless of his purely selfish motives and the fact that Alexander forced his abandonment of his Constitutions he continued to control English ecclesiastical affairs and takes his place in the ranks of those who, unwittingly, prepared for nationalism's day.

The victory of Philip the Fair of France (1285) over Pope Boniface is a victory for nationalism. Philip's reply to "Unam Sanctum" was a staggering blow to the temporal

papal authority. Another set back of importance came from Germany where the Reichstag, meeting at Rense in 1338, declared that **the chosen head of Empire needs no approval of the Papacy**. Though colored through and through with chicanery, intrigue, and deceit, the "Babylonish Captivity" is another expression of this rising force. As yet few could see it, but it is being helped along even by the selfishness of kings and the evil motives of rulers.

In another realm than that of jealous, warring rulers men now (1250-1500) began to arise who fought papal claims with tools more powerful than the swords of rulers. Literary defenders of the state were aroused by papal attacks. Personal gain of power was not their aim; they were fortified in most cases by clean lives; and most important, their minds were working. Dante Alighieri (1265-1321) began to acclaim peace as the best condition of humanity; that peace as best secured by an emperor; and the emperor as a servant of God over a realm immune from papal interference. John of Paris, (1265-1306) proclaimed that papal and royal powers are based on the sovereignty of the people; neither has right of interference with the other. A rector of the University of Paris, Marsilius of Padua, in 1324, was co-author of "Defensor Pacis," in which the claim is made that the basis of all power is the people. The people are sovereign. William of Occam now asserted that Papacy and empire are both founded by God. Neither is superior to the other. The New Testament and not the Pope is the final authority. In 1351 the State of Provisors was enacted in England. Its enforcement was largely ineffective, but it showed the growth of a spirit in England further illustrated by Parliament's rejection of fiefdom in 1366. Men are waking up! Nationalism, under various guises is stirring! Here were ideas too advanced for the time, but destined to bear rich fruit in the Reformation and the French Revolution.

The new religious movements of the period beginning in the twelfth century can hardly be considered in a paper of this length. Their contribution to the disruption of the Papacy's universalism, though vast, can hardly be said to stem from a feeling of nationalism. Great movements and

great men moved in this period 1200-1500, but the Cistercians, Bernard, Arnold of Brescia, Peter of Bruys, Henry of Lusanne, the Cathari, the Waldensians, can hardly be termed nationalists. Their sole interest is in the cause of pure religion. They are more universalists than nationalists.

Interesting sidelights on the rise of nationalism are afforded in the organization of two institutions of the day. Universities were springing up all over Europe on the wings of the new humanism and other influences of the Renaissance. Some of these were organized by nations, revealing that even in educational circles men were feeling the bonds of a common native land. The Council of Constance, also, was organized by **nations**. True—a device to cancel the voting power of Italian Bishops, but nevertheless expressive of the nationalistic leanings of men in the church.

It is not possible to give treatment to the effect of the Lutheran Reformation on nationalism's rise to power. Volumes have been written on much lesser subjects than 'Nationalism as seen in the Reformation.' It is essential, however, to note something of the influence of Martin Luther on this new power that will see the Papacy's dream collapse. Wyclif is dead, but his preachments live on in England and Bohemia. Huss has been martyred, and Zizka and Prokop are dead. The Utraquists have been reabsorbed in Romanism, and the Taborites have become part of "Unan Fratrum," but in Germany a German is speaking in German to Germans. Wyclif's intense patriotism and Huss' zeal for religious autonomy cannot be discounted, but Luther's effect serves to eclipse them all. Primarily a sinner saved by grace, Luther is also a mighty voice for nationalism. From pulpit and by pen he is in the early years of the sixteenth century having unprecedented effect on the civic-religious life of men. "On Good Works" holds that all normal trades are essentially good. "To the Christian nobility of the German nation" declares three walls of action. "On Christian Liberty" declares the true status of the believer as a man free from law and slave to love. He is speaking with passion of Salvation by Faith, but the important thing for nationalism is that he speaks with the



voice of a German, in absolute mastery of the German tongue, and with such a psychological appeal for German minds that men of other nations even today have difficulty in understanding the spirit that moves him.

In the century before Luther began to speak Europe was like a giant bull, bound horn and tail, hoof and nostril, by edicts and interdicts, taxes and indulgences, great tithes and holidays. Prostrate, unable to rise, held down by his bonds and the weight of the Papacy. But the Papacy rides an unruly prisoner. Deep within the hulk of the bound one come rumblings that portend no good for evil universalism. The Renaissance has reached its height, humanism is spreading, Wycliff and Huss have been seen as lights in the darkness. Then Luther speaks: the rumblings grow to a roar; the Papacy squirms in its precarious place—the bound bull that is Europe literally bursts into the Reformation and when the tumult is at last quiet the bonds are broken; there is a State Church among the German states which wait for Bismarck; Spain has a world empire and is being challenged by a clamoring England. The Holy Roman Empire is dead and in France the beginnings of the Revolution are like heat-lightning flashes in the interval between two parts of one great storm. Nationalism is on the throne. The Papacy pulls in its shattered bow-men. Never again is she to be so near to world-dominion. Innocent's dream is not dead, but is has been sadly belabored. Nationalism has overcome.

History has a way of showing that movements involving men are much easier started than stopped. Regardless of the blood and lives taken as a price for bringing movements on the stage it nearly always takes a much higher toll to get them off. Such is true in the lives of individuals. It is but multiplied in history. Philosophies, systems, brought up to meet a particular emergency or to make a particular contribution, hang on and come up again when they are no longer needed. (Noe-Platonistic spirituality seen in modern Christian Scientism is an example). It is so with the force of nationalism. Arising to protest and eradicate an evil universalism it did so—and then went on to become a veritable juggernaut under whose wheels millions would

die. Why shouldn't it go on? There was nothing to stop it! The true universalism which was available was not used. Some force must take the place left empty by the Papacy's decline but men were not yet prepared to accept the universalism of Christ; they were blinded to Him by the passions of their own worldly struggle for power. In renouncing the power of official religion statecraft lost its sense of religious values. So a mundane and exclusive nationalism, in the form of separate and sovereign nations, took the place once held by Papal universalism, and in so doing became as evil as the universalism it had fought. Given momentum by the evil ambitions of men it became the driving power of the world.

Spain, beginning with Ferdinand and Isabella, feeling virtuous under the trumpetings of a new Catholicism begun by Ximenes, and with the Conquistadores as her advance forces became the first power of her age. The gold of the Andes and world-empire were hers. Portugal multiplied her boundaries and resources thousands of times by following suit. France, too, sought world empire and sending her colonists to Canada where they came into conflict with English on the seaboard and with Spaniards in the Mississippi Valley. But Spain was yet master of Carribbean and Atlantic. All through this period of Spanish domination the Privateers of England were picking at her long communication lines. In holy wrath the Armada of Spain was prepared and started out to crush the rising young England. And enmities were born that exist even today between the nations. For nationalism is now the controlling philosophy of government, tool of the selfish desires of men.

The Armada, shattered by storms and the few ships of Britain, is dead and the British Empire a-borning. Decades later, Disraeli, dreaming of British dominion of many lands and all seas is succeeded by Gladstone who centralizes the gains already made. He in turn is succeeded by leaders whose dreams move toward reality. In the years that follow these decades of expansion before and after Disraeli, though the American Colonies have successfully separated from Britain by virtue of the mother country's European

use of practically all her armies, Britain retains Canada, hundreds of islands, has firm footing in India, holds Australia by virtue of settlement, and is far on her course of empire to the claim that the sun never sets on Britain's flag. The policy of empire continues, with the East India Company as scout troops. It is climaxed by the partition of the continent of Africa and by Britain's kind and neighborly agreement to operate the city of Hong Kong for the Chinese. It can be said that in spite of her many injustices England has been quick to grant Dominion status when lands are ready for it and has proven herself a more worthy colonizer than any of her predecessors. The fact remains, however, that nationalism is still the driving force in England as well as in every other power.

Simultaneously with early English expansion France made her bid for power. Napoleon backed all Europe away in his blitzkrieg attacks on Italy and the Lombards, the German states, and even prepares his barges for invading England. Turned by the stormy channel, going into the Russian Campaign, meeting a hard winter, a Duke of Wellington, and a French General who came up with support too late all of which unite to create a Waterloo and Exile for the Little Corporal, France's dream of European domination is a debacle. But that is not the fault of nationalism. For nationalism rules France as completely as she rules Britain or the growing United States of America in this period.

In Germany, Bismarck was able to effect what no other could do and the scattered states became one state. Germany is now truly a Nation for the first time. She waits only the maturing of her nationalism in Wilhelm to make her mighty bid for world-power. In the meantime, America has entered the lists as a nationalist empire by slapping down the sixth rate Spain and assuming "protectorate possession" of islands and little republics. Justly so, by all our standards, perhaps, but the fact remains—we too by this time have become a nationalistic empire.

In the Balkans an under-noble is murdered and Wilhelm signals that Germany's time for asserting her place has come. The tragedy ends four years and millions of deaths

later in the fiasco of Versailles. For nationalism, not Wilson, makes the treaty. In the years up to 1939 many gilded treaties become scraps of paper and the second act of the tragedy begins. Nationalism is making a bigger evil of things than the evil universalism it opposed in its beginning. In fact, nationalism in supplanting the Papal dream of conquest has become in essence an evil universalism in itself. The only difference is that in this present state of affairs the nationalism is controlled from several seats of power rather than from the papal throne. A fine evidence for the philosophy that "anything is dangerous" is here afforded. The cure is worse than the disease. Evil universalism merely wears in nationalism a new garb.

Candidates for the position of successful opponent to nationalism have not been lacking during the centuries of her power. Most of these forces, abortive and immature, would bring evil just as potent as the power they seek to overthrow. Socialism, and its half-brother, Communism, make great bids for the throne now held by nationalism. With anarchy as prime minister and revolution as secretary of war they offer Utopia to the dissatisfied all over the world. It merely prolongs the completion of "God's Plan of the Ages" for men to swing out in support of any of these panaceas. There always has been a true universalism. God, since creation, has been working in history to bring about his plan for men. That plan involves the true universalism of which we speak. By it all men become one with each other and with the will of God. To this purpose God called out a man, Abraham, and promised through his seed to effect true universalism. To further his plan he created a nation of priests, Israel. Israel became nationalistic and so missed her function in effecting true universalism. Always God's plan of true universalism has been opposed by the depraved hearts of men which produce evil universalism or nationalism to combat it. These evil forces, rather than being opponents of one another, are really the sum of the opposition to God that is in the hearts of evil men. To transform degenerate hearts and so destroy opposition to his plan of the ages, and to call out a people, one with each other, fit for



his service, God provided his Son, slain before the foundations of the earth. In him, and in following him only, is found the true universalism.

This true universalism is not made reality by suddenly and catastrophically jerking the foundations out from under the nationalism built up to combat another evil universalism. Men have too intimately bound together love for God and love for Country. Patriotism is too justly an honorable emotion. To blast down the walls of nationalism would be to introduce anarchy and vandalism of humanity to an extent never known. Truly, nationalism opposes the true universalism of the religion of Christ. But nationalism is a resultant opponent. The true opponent is the depraved heart of individual men. Eventually, nationalism must go. But its going must be a process, not a cataclysmic revolution, lest a worse evil beset us. That process is as Jesus intended. Through the day to day witnessing of His followers, backed up by signs and wonders from His Holy Spirit, to lead individual degenerate men into the regenerate consciousness of God's will for them. This is the genius of the true universalism. It would work at the heart of the evil. As men individually are transformed they come to see over the walls reared by nationalism or any other evil universalism and find in those across the borders true brothers in the will of God. They learn not to love home and country less, but the distant one more. The true universalism can never be made effective by revolution. It works only when used in accordance with the plan of the ages: the witness of the redeemed to unredeemed; the testimony of the re-born to the unregenerate; the brotherhood of brothers. Thus, in the building up of the forces of true universalism individual by individual does the foundation of evil philosophic systems fail, the wall of nationalism fall, and the Kingdom of God rule earth as heaven.

## **SOUTHERN BAPTIST HISTORICAL SOCIETY**

The Convention Committee at a meeting in December took steps looking to the unification of historical research agencies and such financing as will provide for beginning of more adequate research and publication. This committee is working in co-operation with the Convention Executive Committee. Plans will be proposed at the next Convention.

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Miss Willie Jean Stewart has been engaged for writing the history of the W. M. U. Training School through its first forty years. It is to be ready in 1947.

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The recent State Conventions gave more attention than usually to matters of history. We have reports of such interest from Louisiana, South Carolina, North Carolina and Maryland. In South Carolina a special centenary program featured a pageant by Mrs. Loulie Latimer Owens, emphasizing South Carolina's major contribution to American and Southern Baptist history. In Maryland Dr. Joseph T. Watts presented an outline history of Southern Baptists, which has been published in a neat pamphlet.

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The American Baptist Historical Society is now an integral unit in the organization of the Northern Convention.

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Dr. Garnett Ryland has retired from his professorship in the University of Richmond, and will now have as his major interest the writing of the history of Virginia Baptists. He has long been the leader in the Virginia Baptist Historical Society; has done much research; has the large collection of the Society under his administration. He is eminently fitted for this important work.

The officers of the Society are grateful for the increasing number of men and women who send materials of historical interest.

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The Society will arrange for a meeting at Ridgecrest in August, in addition to the meeting at the Convention required by the Constitution.

# Book Reviews

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**When You Marry.** By Evelyn M. Duvall and Reuben Hill. New York: Association Press. 450 pages. Price \$3.00.

The reviewer would like to begin by saying emphatically, "Get this book!" It is unique in many respects. It truly fills a long felt need. The authors combine psychology, sociology, philosophy, ethics, religion with uncommon common sense. The book is not just a series of essays on a popular subject, but an intensive and interesting scientific guide to those contemplating marriage, to those who are married, and to those who counsel in marital problems.

"Getting married and raising a family today require some advance preparation," the authors declare. "Most couples want their marriages to succeed. But wishing happiness is not enough. Marriages which have been preceded by study and careful mate selection and which are followed by skilful handling of adjustments have high success rates. Without adequate preparation anything can happen! This book has been written to supply the kind of guidance that is sought and needed 'when you marry'." The book exemplifies the functional approach to teaching marriage and family living. It assumes that American youth by the hundreds of thousands are concerned as never before with the problems of adjustment. The authors point out that the hasty marriages of wartime, disturbing wartime experiences, and separation of husbands and wives have created problems of personal and marital readjustment which are taxing all our resources of knowledge, research, and skill in education and counseling. Equally important, they show, are the problems arising from the great number of marriages of couples already engaged and of others who have postponed marriage.

This volume is notable for many distinctives of value to the counselor. It presents the findings of recent research in the whole field of marriage and family relations. Illustrations as visual aid focus attention on major concepts. Numer-

ous tests are provided to assist the reader in self-checking his progress and comprehension. These tests present fascinating possibilities in counseling. While the authors are obviously thoroughly equipped technically, their style is racy and their language that of young people today. The problems attacked are not merely academic, nor is there any prudishness in handling the present-day difficulties of young people in "dating," "going steady," "petting," "engagement," "the facts of life."

The question of sexual continence and purity is dealt with courageously and with challenging realism. The chapter on "morality makes sense" should be read by every young person in the land. Young people are asking, "Why be continent? What's the harm in sex experience before marriage? Suppose unhappiness should result, isn't that one's own business? How can you tell anything's good or bad without trying?" The authors are not preaching, but they handle these questions with such skill and convincingness that no sensible person could read the chapter without gaining fresh insight.

With rare acumen and good humor the authors show the right and the wrong ways of courtship, of spending the honeymoon, of making adjustment and handling conflicts in marriage, of dealing with the delicate matter of money, of meeting inevitable crises. The question of divorce is handled skilfully. Divorce is not absolutely condemned, but the psychic damage of divorce is made clear. Couples contemplating divorce, after reading this chapter, under guidance of a counselor, might well be led to change their minds. Succeeding chapters deal with such questions as "What holds a marriage together" "Where do babies come from?" "How get ready to be parents?" "What is the place of religion?" "Wherein have the conditions of family life changed?" "What are the post-war problems of marriage?" "What sort of family will tomorrow's family be?"

Again the reviewer admonishes every pastor-counselor, "Get this book!"

G. S. Dobbins.



**Prophecy and the Church.** By Oswald T. Allis. Presbyterian and Reformed Press, Philadelphia. 1945. 399 pages. \$2.50.

Here is a highly opportune book. For the pastor and education director of many a church the "Dispensational Theology" and the Millennialism that usually goes along with it constitute a sore trial and a perplexing problem. There has been no volume adequately to guide in meeting this serious heresy. For heresy it is, one of the worst, for it is nothing short of a theory that operates against taking Jesus Christ and his Gospel seriously. The piety and persistence of most of its propagandists captivates the ignorance of very many godly people with a show of wisdom and of invitation into the precious secrets of God's plan of the ages. The Schofield Bible, which has been bought by two million people, has misled millions of good people. In the hand of earnest teachers who had little previous knowledge of the Word of God, its outlines and comments have seemed to carry the very authority of direct revelation.

The volume now available cannot be said to be ideal, but it can be heartily commended as effective. It is scholarly, devout, vigorous, considerate and convincing up to a certain point. It is more elaborate than one would wish for widest use. Yet it can be understood by any one who should be teaching the Bible anywhere. It treats the Dispensationalists with considerate Christian courtesy, gives eminently fair statements of their claims and opinions, and exposes its fallacies and inconsistencies with convincing ability.

Its outline of the history of this heresy will be revealing to the vast majority of readers. It is thoroughly documented. Its notes in the Appendix are often highly valuable additions to the text in the body of the work and should be included in the study.

Professor Allis is not wholly satisfactory, because of certain presuppositions and because he is not sufficiently radical in his contradictions of the assumptions of the Dispensationalists. He is careful to admit that there are "dispensations" in God's dealing in history, objecting only to the number and characterization of the dispensations. He nowhere apprehends that this whole approach is erroneous

and has no support in the Scriptures. The term "dispensation" is never used in the Bible, Old Testament or New, in the sense of this theory, nor is that concept of history found in any other terms. The word translated in some of the versions, notably the "Authorized," means stewardship, never a period of time in which God did his work on principles peculiar to that age. The God of Dispensationalism is inconsistent and unreal from age to age.

Then the author, as is indicated in his title and confirmed in his discussion, is committed to the error that prophecy is primarily prediction. His handling of the matter is very able on this assumption, but his test would be easier and his results more convincing if he took prophecy to signify inspired interpreting of God in history, and if he found prediction only where it is and on its own terms.

Again the author's whole-sale subservience to "the Covenant theology" prevents his clear thinking repeatedly. And, finally, he is vague and uncertain about the Millenium element.

Notwithstanding the limitations indicated and the excessive length, here is a volume for which to be indeed grateful, and one to be commended in the confident hope that it will help many a teacher and preacher rightly to divide the word of truth. While its faults are regrettable, they are not vital.

W. O. Carver.

**The Light of Faith.** By Albert W. Palmer. The Macmillan Co., New York. 1945. 156 pages. \$1.75.

The note on the jacket commends this volume to three groups of readers: those who are perplexed because of war and post-war conditions; the ministers who seek for fresh insight into the problems confronting the people to whom they minister; and college students interested in facing frankly the problems of religion in the light of modern thought. The author, Dr. Albert W. Palmer, president of the Chicago Theological Seminary, states his objective in the subtitle "An Outline of Religious Thought for Laymen." The outline is clear and comprehensive and the treatment is straight-forward and easy to follow.

The center of the faith presented here is Jesus. There are two levels on which the Christian religion functions: one is the religion about Jesus and the other is the religion of Jesus. "It has always been easier," says the author, "for men to worship Jesus than to understand him or obey him." If we would understand him, we would do well to begin by studying the Lord's Prayer. "Here, in fifty or sixty words, Jesus has left us a microcosm of his religion. The Lord's Prayer is not just a petition, it implies a philosophy of life, a scale of values, a commitment of action, which properly understood and accepted, give us the religion of Jesus in miniature." The religion about Jesus has set up creedal dogmas that tend to become a standard of orthodoxy. Dr. Palmer feels that we need to go beyond formal creeds to a vital fellowship and faith. Each Christian must achieve his own theology through vital fellowship with Christ. It cannot be handed down in the pattern of tradition, but it can be passed on from one generation to another in a continuing fellowship. In this frame some of the central points of Christian theology are treated. The reader will recognize at once that the viewpoint is not that of conservative theology, but of Ritschlin liberalism. The miracles, the virgin birth, and the bodily resurrection of Jesus are all reduced to a spiritual rather than literal acceptance. Miracles that are regarded as coming within the physical law are rejected. This sets aside the virgin birth, and the bodily resurrection of Jesus. But the author puts strong emphasis upon the resurrection of Jesus Christ as a spiritual reality. He states positively that "the crucifixion and resurrection of Jesus are the central facts in history. Each would be almost meaningless without the other." He finds in Paul the clue to the New Testament doctrine. "It is very important to note that St. Paul makes no mention of the empty tomb or the ascension. His conception of the resurrection is not physical but spiritual, akin to his experience on the Damascus road. Paul believed tremendously in the resurrection, preached it wherever he went and found in it, along with the cross and inseparable from the cross, the supreme motivation of the Christian life. He believed that Christ

was alive, a potent influence in the lives of all who accepted him and tried to follow him. But he knew nothing of any resurrected physical body." Perhaps we understand more clearly Dr. Palmer's position in this statement that he quotes from Lyman Abbott: "The resurrection of Jesus is not a unique event, it is rather the unique evidence of a natural event. Every death is a resurrection, if we were only spiritually attuned to realize it."

The last chapter contains some confessions of faith that might guide the reader in writing his own. One is by Tolstoy, another by James Russell Lowell, another by Thomas Curtis Clark, one by A. C. Knudson, one by Grace Sloan Overton, and several others with the last one written by Dr. Palmer.

This is a book to be read for stimulation rather than for acceptance as a theological statement. Certainly the conservatives will not be content with it, and I fancy that many liberals will object to certain phases of it. But any reader will find here that which will invite him to re-examine his statement of the Christian faith and challenge him to press on in his own thinking until he has achieved a theology that adequately interprets the reality of his experience.

H. W. Tribble.

**From Victory unto Victory.** By O. T. Binkley. Broadman Press, Nashville. 1945. 61 pages. 25 cents.

In a few pages, with deftly moulded phrases, Dr. Binkley has presented the sweeping challenge of the present-day task of world missions. His little book was written primarily for use in study groups in preparation for the Lottie Moon Christmas Offering for foreign missions in Southern Baptist churches. In this role, its message has gone out, interpreted by many teachers, to many scattered bands of women and young people in the South. It stands written as a permanent message to any who will ponder over its pages, tight-packed with truth.

The five brief chapters deal with the Leader, the Vision, the Tack, the Missionary, and the Way of Victory. They are written with an artistic touch, and sprinkled with apt



illustrations from literature and life. The breath of youth, faith, and victory permeates the whole work.

The author is Professor of Christian Sociology in the Southern Baptist Theological Seminary. If the Lottie Moon Offering goes far beyond the goal this year, it will surely be in part because Dr. Binkley has helped many to see it as an opportunity for pressing on "from victory unto victory" in the new day of world opportunity.

H. C. Goerner.

**The Coming Great Church.** By Theodore O. Wedel. Macmillan, New York. 1945. 158 pages, plus brief index. \$2.00.

Here is a vibrant, urgent, honest, new book on the ecumenical movement. It presents idea after idea which a majority of Baptists would question quickly or vehemently repudiate, but it is a book which our preachers will do well to read because it will either correct our viewpoint or challenge us to state it more clearly and more urgently. No mind can remain passive as Canon Wedel's points pass in review; seldom does one find a book that shoots arrows of thought and fact so fast and so accurately. The fundamental idea considered is the doctrine of the Church—so seldom faced and so frequently avoided. Denominational differences are frankly but very sympathetically treated and the problems of church order in the "Coming Great Church" are brilliantly treated. The applicable biblical passages are cited and interpreted. The history of Christendom is familiar to the author and effective argument from it is used.

Canon Wedel (Washington Cathedral) is also Warden of the College of Preachers in Washington. His religious background in youth was Mennonite but he was confirmed in the Episcopal Church at the age of eighteen. For twenty years thereafter he studied and taught (Yale and Carleton College) before being ordained in 1929 to the ministry. Space forbids a fuller review, but I urge readers for whom the topic has any appeal to get the book.

S. L. Stealey.

**Albert Schweitzer: His Work and His Philosophy.** By Oskar Kraus. London: Adam and Charles Black. 1944. Toronto: Macmillan Company of Canada. 75 pages. \$2.00.

This brief but incisive study of the personality of Albert Schweitzer was first published in German in 1926. The English translation by E. G. McCalman, is printed in England by A. and C. Black, and distributed in America by Macmillan Company of Canada. The author, formerly professor of philosophy in the University of Prague, suffered in a Nazi concentration camp, later escaped to England, and died at Oxford in 1942.

Professor Kraus sets for himself the problem of explaining Schweitzer's life and thought. He heartily disagrees with Schweitzer's philosophy, but deeply admires his personality. He feels that the philosophical and theological presuppositions of Schweitzer are logically insufficient to account for the heroic life he has lived. Schweitzer apparently believes so little, yet in his practical living out-does many who profess to believe much more. Kraus tries to understand why. He delves deeply into the motivation of the man and explains him better than he could probably explain himself.

Briefly summarized, Kraus' theory is that Schweitzer was too much influenced by Kant and Protestant liberalism, that he might have worked out a sound theistic philosophy if he had had the patience and the inclination; but, being so gifted and busy with many things, he never bothered to think through his position. Rather, he took a short-cut and formulated a working philosophy for himself consonant with his deepest ethical impulses, which he has never been able to harmonize with the general philosophy which he holds, on what Kraus regards as necessary logical grounds.

Kraus' criticism would seem unkind if his admiration for Schweitzer's religious life were not so apparent. As it is, Kraus proves himself a better philosopher than Schweitzer, but humbly admits that he is a lesser man. His book is no light popular treatment, and will prove stiff reading for many. It should be welcomed, however, by all who have

admired Schweitzer's missionary career, but regretted his unorthodox views. Kraus shows that it is possible to disagree with him and yet thank God for such a life.

The book is carefully documented and includes a complete biography of Schweitzer's works in German and English.

H. C. Goerner.

**The Church and Demobilization.** By J. Gordon Chamberlin. Nashville: Abingdon-Cokesbury Press. 117 pages. Price \$1.00.

This is perhaps the best of the books that have appeared on this subject of pressing importance—how the churches may welcome, re-enlist, evangelize, serve, and utilize the men and women who return from the war. The special virtue of this book is its sanity, its understanding of the mind of the service man, its refusal to look upon the returning soldier as abnormal. Indeed, the author does not deal with the returning service men alone, but conceives as equally important the persons who will be "demobilized" from defence plants and similar war activities. His concern is not just for the men who will be exchanging uniforms for civilian clothes, but for the communities and churches to which they return. The pastor who does not get this book and read it carefully will miss an opportunity. A man of experience writes to pastors who confront a grave responsibility and a great opportunity.

G. S. Dobbins.

**From Scenes Like These.** By Ethel Wallace. Hathaway and Brothers, Philadelphia, Pennsylvania. 1945. 223 pages. \$2.00.

No serious student of modern life is disposed to question the fact that the American home is undergoing such terrific shocks as to threaten its very existence. Divorces are increasing, moral delinquency is no longer thought of as limited in its range to juveniles but as stemming from the conduct of adults in the context of the home life, and the temptations to indulgence and dissipation seem to be growing in variety and in appeal. What shall we do to meet this threat? Two courses immediately invite our attention. One is to criticize and condemn the destructive factors and

all who yield to them. The other is to appraise and emphasize the constructive factors and encourage all ages to adhere to them. This book is a delightful tonic in the direction of the second approach. It does not preach directly, but it preaches effective sermons by indirection. The author does not write about the imperfections and weaknesses in the modern American home, but she gives a charming account of life in one home that has had strong religious faith as its center and genuine Christian fellowship as its atmosphere.

It is a typical American home that she describes. The family is large, including five children, a grandmother, two cousins about the age of the grandmother, and a great aunt. The family grows, children are born, pets are adopted, illness comes, loved ones die, financial problems are faced, but the home remains intact through it all. It even survives the storms of the recent World War. Indeed, it more than survives, it ministers in many ways through members of the family to others who lack the moral and spiritual anchorage that a Christian home gives.

Here is a book for the church library; a book that every minister, Sunday School teacher, and church worker will receive with profit and gratitude; a book to be given to friends whose homes or private lives are being shaken. There is no artificiality about it; nothing staged or studied in its form or language. It is just a day-by-day account of life in a good home. It does not grip like a novel holds a reader, but it holds none the less and brings tears and laughter, gratitude and new resolves, and that makes a good book.

H. W. Tribble.

**The New Education and Religion.** By J. Paul Williams. New York: Association Press. 198 pages. Price \$2.50.

Much has been said and written in recent years about "the new education." Often "the new education" has turned out to be just the old education wrapped in a new package. But with the coming of the post-war period, there now emerges an actual "new education," in that it must meet new conditions, it is largely in the hands of a new genera-



tion, it is compelled to be self-critical, it has no choice but to devise new ways and means of carrying on the educational process. Perhaps the best word coined to describe the new education is the word "creative." The creative ideal stands over against the transmissive, and necessity is upon every school to become more creative and less transmissive. This is in the very nature of the demands which education must meet or be repudiated.

The author quotes Harold Laski, in **Faith, Reason, and Civilization**, as reminding us that in our contemporary situation "we require some faith that will revitalize the human mind. Almost as clearly as in the declining days of the Roman Empire, our scheme of values seems to have broken down." The purpose of this book, the author declares, is to reassert the importance of religion and of religious education; to broaden the conception of religious education to include all those formative experiences by means of which men achieve their hierarchy of values; to point out the extent to which present methods of religious education are inadequate; and to suggest methods whereby American public and private institutions can, without compromising religious freedom, provide a more adequate education in religion.

The reader is at once impressed with the author's comprehensive grasp of the educational situation and problem. He sees clearly that the most important struggle in the past two hundred years has been that for the control of education. He traces the history of this struggle, particularly in America, and summarizes carefully the present status of church and synagogue education. Turning to Europe, he indicates the trends during recent years in England, Belgium, Holland, Norway, Sweden, Scotland, France, Germany. He looks likewise at trends in Australia, Canada, and other British possessions. From this study he arrives at a statement of "essentials of effective methods in religious teaching." The crux of the matter then appears as to whether religious education shall continue under voluntary support of the churches or through public support in con-

nection with the public schools. The author refrains from committing himself, but presents seven possible solutions, each of which he discusses and evaluates. The last chapter, "Toward a Better Education," is easily worth the price of the book. Its value is not in that it gives a dogmatic proposal, but that it will shake out of complacency any earnest person who is concerned for education in general and Christian education in particular.

G. S. Dobbins.

**An Outline of Missions.** By John Aberly. Muhlenberg Press, Philadelphia. 1945. 306 pages. \$3.50.

This book was prepared for use as a text in theological schools, and grew out of courses offered by Dr. Aberly at the Lutheran Theological Seminary, Gettysburg, Pennsylvania. It is well suited for this purpose. Aptly named, it is only an outline of the vast field of mission history, but it is an outline written in narrative form, and makes good reading. The author has resolutely refrained from telling interesting incidents which would extend the scope of the work, and confines himself to the outstanding facts. Thus the book is admirable, both for what is put in and for what is left out. Augmented by class lectures, it can serve very well as an introduction to the history of Christian missions.

Part One is a general survey of mission history from the beginning to 1792. These eighteen centuries are divided into seven periods. Part Two deals with the various mission fields in separate chapters. Special attention is given to Lutheran missions at some places, but concisely and not in a way objectionable to those of other denominations.

The author makes use of the statistics prepared for the Madras Conference in 1938, which are the latest complete figures available. He also takes account of Latourette's recent seven-volume work in this field, yet not in a way which really determines the form of the book. There are a few inaccurate statements here and there, but on the whole the work is sound. It is regrettable that no maps are included.

Besides its use as a text-book in colleges and seminaries, this timely book is suitable for general reading and ready reference.

H. C. Goerner.

**Religious Liberty: An Inquiry.** By M. Searle Bates. Harper and Brothers. 582 pages, plus good index and bibliography. \$3.50.

It is probable that a great many of our readers urgently feel the need of this book and will want it for themselves before I could thoroughly read and review it; therefore this writing is an announcement rather than a review. Dr. Bates is a scholar, a list of whose achievements would fill several of these pages; he is fully competent to handle his subject. The work is encyclopedic, an astounding and timely contribution to the needs of our hour. Dr. Kenneth Scott Latourette says: "There is no other study in this field which so combines comprehensiveness, scholarly competence, objectivity and penetrating insight." It is well nigh impossible that one man could produce so comprehensive a work and not make some mistakes both of fact and of judgment; so we may appreciate without expecting perfection. All ages and all nations are included in the survey. There are quotations from innumerable men and official documents. Definitions, laws, creeds, decrees, encyclicals and such are all included. The book will be essential to all ministers who deal with present problems in the field—and that should be all of us.

Again, I would impress that this is an encyclopedic work, not just a little personal contribution to present day thought on religious liberty.

S. L. Stealey.

**A Comparative Lexicon of New Testament Greek.** By Leslie Robinson Elliott. Central Seminary Press, Kansas City, Kans. 187 pages. Paper. \$1.50.

The author says that in the fall of 1911, "Dr. W. O. Carver remarked to his Junior Greek class in the Southern Baptist Theological Seminary that if one knew the essential meaning of two or three hundred word roots and the inflectional paradigms he could read the Greek New Testament with

little reference to the lexicon. The simplicity and workableness of this idea, lodged in the mind of at least one of his struggling students and later was matured in the class room during fifteen years of teaching. The result is what follows."

Fittingly Dr. Elliott dedicates his book to Dr. Carver whom he describes as **ho disdakalos timios, ho agapatos adelphos**.

The plan followed by Dr. Elliott is to bring together in one column all the New Testament words built on the same root or stem, and give opposite each Greek word a brief English meaning. Illustrating his method the author explains, "By this arrangement the student while learning that **krino** means **I judge** also learns that **krisis** means **judgment** and **krites** means **judge**. The law of association of ideas is thus invoked to the student's advantage."

The author is careful to explain that his work is not a scientific etymological dictionary. "The difference between roots and stems is ignored," he warns in his introduction, remarking that etymology is a subject for advanced students."

Dr. Elliott has provided a valuable and helpful tool for the aid of the Greek student who desires to supplement his class room work. The building of a vocabulary is always one of the pressing problems confronting the Greek student. The possibility is that this book will prove more useful in the hands of a student who has had a year or two of Greek than in the hands of a beginner, the reason for this being that the beginner's vocabulary is built up usually by the inductive method in connection with exercises arranged in fitting progression.

Edward A. McDowell.

**Religion in Higher Education Among Negroes.** By Richard I. McKinney. Yale University Press, New Haven. 1945. 165 pages. Price \$3.00.

Religion is a major in the history of mankind. It has been a dominant factor in American higher education. It deserves serious and honest study.



This book is an examination of the role of religion in institutions of higher learning for Negroes in America. The purpose of the investigation, as stated by the author, is "to determine the present status of the religious policies and programs in the colleges for Negroes and to examine the significance of these for the Negro student in view of the social setting of the education of this minority group." The study embraces church-related, private, and public colleges for Negroes.

The first chapter is devoted to a consideration of the place of religion in the rise of higher education among Negroes in the United States. Chapter II is a penetrating study of the relation of religion to the social setting and the objectives of higher education among Negroes. This is followed by a critical evaluation of the attitudes of administrators and teachers and students toward religion in higher education, the status of religious workers, the courses in religion, administration-sponsored religious programs, voluntary student religious organizations, and budget provisions for religious work.

The findings indicate that religion is present both as personal devotion and as a social force in the Negro colleges. Administrators and teachers, with the exception of a few outspoken critics, favor an effective presentation of religion in higher education. Negro college youth are responsive to religion. Eighty-five per cent of the students included in this study have a positively favorable attitude to the academic study of religion, 80 per cent see benefits in the chapel programs, 93 per cent are church members, and more than 90 per cent attend church from twice a month to every Sunday a month. The study of 1,345 students in 33 colleges revealed that 44 per cent of them were Baptists. Forty-six per cent of the college students of this investigation expressed the view that the college administration and staff did not exemplify a genuine religious spirit in the carrying on of their work.

The findings and recommendations reveal the author's ability to interpret and apply the results of scientific re-

search and constitute a significant contribution to the literature on religion in higher education. O. T. Binkley.

**A Workable Plan of Evangelism.** By Dawson E. Bryan. Nashville: Abingdon-Cokesbury Press. 160 pages. Price \$1.50.

A thoughtful pastor said recently: "I am disturbed. Our revival meeting, so highly advertised and with an outstanding pastor evangelist, was a severe disappointment. We must learn a better way for our time than the old-fashioned revival."

The author of this manual thinks that the visitation evangelism plan is the new way for which the churches have been searching. At a time when there is desperate need for an evangelism that will replace "mass evangelism," which he thinks is on the way out, "visitation evangelism" has been perfected to take its place. The author points out that there is nothing especially new about this plan, but rather that it is a recovery in modern terms of the oldest method of evangelism, that used by Jesus and his disciples. While the principle is apostolic, application of the principle must take into account present changed conditions. The book is largely devoted to a careful exposition of methods according to which the principle of individual work with individuals is adapted to the complex conditions which we now confront in our present-day churches and communities.

Two weaknesses seem to inhere in the author's presentation of the plan. One is the tacit assumption that becoming a Christian is a matter of normal and natural growth, so that the child given proper Christian nurture need never know a time when it is not consciously a Christian. This would eliminate the necessity of a conversion experience for those who have not had the advantage of Christian education. The other assumption is that "joining the church" is the practical equivalent of "becoming a Christian." Yet the book is filled with exceedingly helpful and valuable suggestions and illustrations. Every pastor in the land would do well to read this book more than once and discover in it possibilities of evangelism which now are being neglected.

G. S. Dobbins.

**Religion and Our Divided Denominations.** Volume I in the series: Religion in the Post-War World. Edited by Willard Sperry. Harvard University Press, Cambridge. 1945. 115 pages. Price \$1.50.

Five men contribute the five chapters: Our Present Disunity by Willard L. Sperry; Roman Catholicism by John La Farge, S. J.; Protestantism by John T. McNeill; Judaism by Louis Finkelstein; Humanism by Archibald MacLeish. Dean Sperry (Harvard Divinity School) draws a sharp, clear picture of religious diversity in America and offers only remote hope of improvement. Editor La Farge (National Catholic Weekly) writes a sweet apology for the Roman Catholic Church and politely insists that he "cannot diminish or tarnish the loftiness of the ideal to which his faith has called him." Prof. McNeill (Union Theology Seminary) traces the efforts toward unity and one Church which began even during Reformation days and concludes: "Through the ecumenical revival, which has developed steadily in this distraught century, the Protestant and associated churches may hope to find themselves in a position to yield their share of service more effectively than ever before." President Finkelstein (Jewish Theological Seminary of America) gives an excellent brief account of the many divisions within Judaism. Archibald McLeish writes vigorously about the different types of humanists and urgently about the duty of true humanists to "learn and learn quickly to govern the world in such a way, and to educate its people in such a way, that another war will not occur."

The work is worthwhile and scholarly but not as hopeful nor as definite in a plan to overcome present ills as is Canon Wedel's book, *The Coming Great Church*, reviewed in this issue.

S. L. Stealey.

**What Is A Mature Morality?** By Harold Titus. The Macmillan Company, New York. 1943. 229 pages. Price \$2.00.

This book describes the consequences of the moral confusion and ethical relativity in modern society and shows how the Christian ethic guided by the insights of Christian theology may be used to solve personal and social problems. Chapter IV states the "Marks of a Mature Morality" with clearness and force.

O. T. Binkley.

**The Church Play and Its Production.** By Esther Willard Bates. Illustrations by Harold F. Lindergreen and Stanwood Stack. Walter H. Baker Company, Boston. 1938. ix, 303 pages, \$2.75.

Requests come more and more for help in organizing and establishing dramatics groups under church sponsorship. Mrs. Bates' book is an excellent reference to have in the church library for use by your young people's drama club. It is particularly effective in using drama in the worship service. Suggestions for writing or selecting a play, rehearsing and presenting it are good. Detailed directions for the use of music and drama together are included, and a long list of tested plays for general and special occasions is documented.

The book is beautifully bound and printed. It will make a good first-choice purchase to put in your library as an aid in making worthwhile use of drama in your church.

Charles A. McGlon.

**Religion of Soldier and Sailor.** Edited by Willard L. Sperry. Harvard University Press, Cambridge. 1945. 115 pages. \$1.50.

This is the second volume in a series on the general theme, Religion in the Post-War World, edited by Dean Sperry of the Harvard University Divinity School. The first volume deals with Religion and Our Divided Denominations. The theme of the third is Religion and Our Racial Tensions. The fourth deals with Religion and Education.

There are five chapters presented here, each by a different author. The first, by Paul D. Moody, reviews the work of the chaplains in the First World War. The second, by Lucien Price, gives a resume of the religious situation between the two World Wars. The third, by John E. Johnson, gives some insight into the religious background of the man who went into military service in World War II. The fourth, by William D. Cleary, is a survey and interpretation of the work of the chaplains in the recent World War. The last chapter, written by Elisha Atkins, attempts to give the reader some insight into the religious thinking of the average veteran of the recent war. Minister and church workers generally, as they attempt to bring the min-



istry of the Christian faith to bear vitally upon the peculiar needs of the returning veterans, will find valuable help in this brief survey. The last chapter falls short of an adequate interpretation of the mind of the returning service man, but there is much that is good in it. The other chapters make the book sufficiently worthwhile.

H. W. Tribble.

**A History of Evangelism in the United States.** By. W. L. Muncie, Jr. Kansas City: The Central Seminary Press. 194 pages. Price \$1.50.

Dr. William W. Sweet's **Revivalism in America** (previously reviewed) left much to be desired. Avowedly he did not undertake a complete history of evangelism, but confined largely to his theme, "Revivalism." His last chapter, "Revivalism On the Wane," left us with the unanswered question: Whither evangelism?

Profesor Muncie, who teaches evangelism and missions in Central Baptist Theological Seminary, presents a broader and more comprehensive view in this excellent history of evangelism. He has evidently made careful search of the sources, and has organized the findings both logically and chronologically. He divides the story of evangelism in America into three parts: (1) The period of colonial development, 1607-1725; (2) the period of national beginnings, 1783-1816; (3) the period of national maturity. The story is one of alternating darkness and light, of high spots and low spots, of spiritual lethargy and spiritual awakening. There was the zeal that waned in the early colonial period, to be followed by triumph and tragedy in Indian evangelization. There was the darkness that preceded the dawn in "The Great Awakening." There was the disaster of Civil War followed by revival fires in the South. The fires then burned low and were re-kindled in the great mass meetings held successively by such men as D. L. Moody, Charles G. Finney, Billy Sunday, Gypsy Smith. This upward curve was then followed by a down-grade movement during which two devastating wars have lowered moral standards and made evangelism difficult. What the next movement in evangelism will be the author does not undertake to

predict. He believes that there are "evidences even in the present tragic struggle among the nations that the Spirit of God is leading to . . . revival." Yet he can only say that "the way in which this visitation of God's mercy and power may come to our land is in his own hands."

Those of us who are deeply concerned for the future of evangelism need to study its past. History remains our best teacher. History is likewise the source of our abiding optimism. Every dark night of spiritual depression has been followed by the dawning of a new and better day. The reading of this excellent story of evangelism in America will give new heart to those who may be at the moment discouraged.

G. S. Dobbins.

**Religion and Our Racial Tensions.** Edited by Willard L. Sperry. Harvard University Press, Cambridge. 1945.

The contributors to this volume in the series on Religion in the Post-War World examine the interracial problems accentuated by the war; they expose the fallacies and dogmas which have crated racial prejudices; and they describe the city, state, and national organizations established by men of good will for research, education, and constructive action, especially in areas of acute racial tension. They refuse to wink at ignorance and injustice. Calmly and objectively they state facts and in a few instances they indicate with moral earnestness what the facts ought to be.

O. T. Binkley.

**Revelation: An Interpretation.** By P. I. Lipsey, B.A., D.D., author of *Tests of Faith*. Published by the author, Clinton, Miss. 168 pages. \$1.50.

Here is a very desirable book. It will well serve to calm the mind and steady the thinking of great numbers of preachers and of a much larger number of Christian men and women, whose minds are disturbed by the prophets of Dispensationalism and the jugglers with Millenialism.

This is not to say that this work is definitive, or that it is always correct, or even that it can qualify as a thorough "Interpretation" of the book of Revelation. It does have the

very great merits of being evangelical and evangelistic, sane and practical, always spiritually earnest and doctrinally true.

Dr. Lipsey consistently insists upon and applies certain principles which need to be used by all who try to get at the meaning of this Book, which is the happy hunting ground of all sorts of lovers of mystery and eager makers of plans for God in conducting and bringing to consummation his world plan. It is emphasized at every turn that the book is symbolic; that it deals primarily with a contemporary situation with a view to the comfort and the encouragement of Christians at the end of the first century, confused by political and secular trends which were contrary to their ideas and hopes concerning the Gospel. It is a book of principles of the divine purpose and methods for the gospel in the complex interactions of world events. These principles apply to situations which recur again and again in the course of history. Thus no one situation in any one century can be taken as the complete and final fulfillment or application of any of the numerous symbolisms which characterize the Revelation throughout.

There is abundant scope for differences of opinion as to various items. Dr. Lipsey recognizes this and is quite modest in presenting his own views. He thinks in such definitely practical terms and is so concerned with immediate applications to current events as to make him occasionally somewhat artificial. But he is never seriously misleading.

The Revelation is here understood to fall into two major divisions, chapters 1 to 11; chapters 12 to 22. Both sections apply to and cover the whole period of Christian history, each from a different point of approach. The parallelisms between the two are quite impressive. While this arrangement is made to appear quite plausible, I still prefer a different analysis of the material.

The emphases on missions and evangelism, on the sovereignty of God and the glory of Jesus Christ are very gratifying. I would discuss further with the author a num-

ber of individual items. I do not at all agree that the rider of the white horse in Chapter 5 is the same as the rider on another white horse in Chapter 19.

While in general Dr. Lipsey frees himself from the too limited idea of "the Second Coming of the Lord," he does not consistently hold to his position. Similarly he fails fully to sustain his liberty concerning "the Millennium." There is no evidence in the text that the author has been at any pains to make a study of apocalyptic literature as it rose and developed during the centuries immediately preceding and following the Incarnation of the Christ. Such a study would have been advantageous. There are a number of slips, typographical and others,, which may be corrected in a second printing.

For correct principles, for useful application and for general sanity and Christian loyalty, I commend this work highly.

W. O. Carver.

**The Gospel According to Gamaliel.** By Gerald Heard. Harper and Brothers. 1945. 154 pages. \$2.00.

This is an unusual and fascinating book. The author has employed the narrative method of conveying his religious convictions, and the man he uses as narrator is one of the most admirable figures of first century Judaism, Paul's teacher Gamaliel.

Gerald Heard points out that Gamaliel was the grandson of Hillel and a leader in the Chassidic-Pharisee school of the synagogue which followed Hillel's teaching. He states that the Essene and Nazarite movement culminating in John the Baptist is spiritually related to Hillel, and the fulfilment of this movement is found in Jesus, the poetic prophet, who is "spiritually of Hillel's school." "Seventy-five percent of [Jesus'] sayings have been found in the utterances of that school," the author says in his **Introduction**.

However, Mr. Heard has accepted the insecure findings of the so-called "Higher Criticism," and therefore rejects much of what the gospel writers quote Jesus as teaching. Indeed, he goes so far as to say that, for Paul and the author of the Fourth Gospel, "... the historic Jesus is simply



a place of departure for cosmological speculations and theories." (p. ix). Christendom has as the base of its pattern two original faces: a story told by Galilean spectator called Simon, the fisherman, and a convulsive experience befallen a bitter critic of that story, a speculative but violent thinker called Saul of Tarsus." (p. ix).

The author's attitude toward the scriptures does not prevent him from presenting many valuable and suggestive interpretations of events in the life of Jesus. The attitude of the Pharisees and Scribes toward Jesus when He would heal on the Sabbath is given from their standpoint and is very thought-provoking. The narratives concerning the cleansing of the temple, the triumphal entry, and the trial before Caiaphas are especially fascinating. The author represents Gamaliel as the lawyer who asked the question in Luke 10 concerning the inheritance of eternal life, but does not accept the **Parable of the Good Samaritan** as a part of the incident. The teacher Gamaliel is always seeking to break down the barriers between Jesus, the Prophet, and the priests and other leaders of Judaism. The book closes with an account of the conference in Jerusalem (cf. Acts 15), in which the author lets his imagination soar to such extent that he pictures Gamaliel as a counselor invited by James to be present, and Peter and Paul both determining to go to Rome.

With all its faulty assumptions, this book is interesting enough and provocative enough to make its reading worthwhile. But one does wish that the author had had a higher regard for Jesus the Savior and for the scriptures that tell of Him. His book would have been far more valuable.

Henry E. Turlington.

**Smouldering Freedom.** By Isabel de Palencia. Longmans, Green and Company, New York. 1945. 264 pages. Price \$3.00.

The author, a competent journalist and former Spanish republican minister plenipotentiary to Sweden and Finland, is living in Mexico. In this book she gives a summary of the Spanish War of 1936-39, tells the story of the Spanish republicans now in exile on four continents, recalls the

loyalty of the lovers of freedom who, unable to escape from Spain, suffered at the hands of the Franco government, and emphasizes the resolute determination of Spanish republicans to break the yoke of tyranny and to rebuild a democratic Spain. She is possessed of the conviction that "we had all begun at the wrong end. We had been asking for peace instead of asking for men of good will."

O. T. Binkley.

**"I Dream of the Day..."** Letters from Caleb Milne, Africa. 1942-1943. Private Edition Copy: (Published in the regular trade edition early Fall 1945 by Longmans, Green and Co., New York). Woodstock, New York. 1944. 122 pages. \$2.00.

Marjorie Kinnan Rawlings, in the Introduction to Mr. Milne's book, writes: "Because of his few letters to me, and these to his mother, I can say that I knew Caleb Milne and knew the best of him. . . That best is something choice and beautiful. . ."

From this collection of letters to his mother written by an American youth of great artistic training and aesthetic awareness who volunteered in the American Field Service, one follows the difficulties of adjustment such a youth encountered within the immediate situation of war. One lives emphatically the youth's efforts to snatch at some of the remaining beauty of life while being spun around in the catastrophic turmoil of the business of killing. One only regrets that the youth possessed only the aesthete's concept of faith and practice. For there is, in a sense, evidence within his following lines of a yearning for something after death greater than he suspected his present condition would allow him to find: ". . . death is a Nirvana, peace, nothingness . . . and yet to live on in the hearts of those I love . . . is a 'hereafter' that makes me very happy and alive . . . . And I am hoping this letter will be for you as a seed catalog in January!"

In order to be of real help to youth of like character and experience now returning home, read the book. It will challenge you.

Charles A. McGlon.

**The Psychoanalytic Study of the Child.** Editorial Board. New York: International Universities Press. 420 pages. Price \$6.00.

The group of psychoanalysts, American and British, who have contributed to this volume propose that a similar work shall appear annually. A dozen of the outstanding men and women in this field are represented. Two of the best known names in the groups are Bertram Lewin of the United States, and Anna Freud of Great Britain. All of the contributions are dominated more or less by the Freudian viewpoint. However, much of the extremes of fantastic symbolism is absent and conclusions are for the most part arrived at clinically.

Psychoanalysis has come of age and is one of the accepted psychiatric techniques. Only recently has psychoanalysis been applied to the study of abnormal children. During the earlier years it was taken for granted that the child could not be profitably analyzed, since there was not sufficient maturity to permit of the self-revelations that bring insight from the probings of the analyst. Experience and necessity have served to dissipate this view. That "problem children" are susceptible to analysis is now beyond question.

The reader is assumed to have a background of understanding of psychoanalytic terminology. If this is not true, the reader will need a good glossary in order to understand the technical language. Nevertheless, there are several intensely interesting sections of the book, even for the lay reader. The many papers are organized under six main groupings: (1) genetic problems; (2) problems of child analysis and child development; (3) guidance work; (4) problems of education; (5) problems of group life; (6) surveys and comments. The discussions are replete with actual case studies which validate the conclusions.

The average reader will be more concerned with the revelation of causes of abnormality in children than in the psychoanalytic techniques of therapy. Naturally, the latter are intended for qualified practitioners and not for the laity. Many questions concerning the "bad behavior" of children have new light thrown on them. For instance,

why are children better off with poor home care where they are wanted and loved than with the best of hygienic institutional care? To what extent does the experience of birth itself affect the child's personality? How early does the fact of sex influence the child's development? Why is it so difficult to get some children to eat properly? What is the explanation of "temper tantrums" in small children? How account for the anti-social character of many children? How may the re-education of parents affect the cure of a mentally ill child? What can be done to overcome the reluctance of a child to go to school? Why has the "progressive education" of children, in which they are given all the "facts of life" early, proved disappointing? What may a sane and tested psychoanalysis contribute to the child's welfare in the post-war period? These are some of the questions on which light is thrown which will be eagerly received by those seeking help in dealing with children and their problems.

G. S. Dobbins.

**News from North of the Nile.** By Paul Harris, Jr. Association Press, New York. 1945. 109 pages. \$1.50.

The author is a widely known lecturer, having been engaged in national aspects of Boy Scout and Y. M. C. A. work, and is a popular leader at student and youth conferences. He has written an interesting book that has the full advantage of novelty. It is written primarily for young people to make the reading of the Bible attractive, in a day when too many of them think of the Scriptures as dull and prosaic. Presenting the Bible as thought it were today's news, the author arranges the material as it would appear in a modern newspaper. He has front page story, second page story, and continues through a seventh page story, wherein he discusses the discovery of accounts of Jewish history. In addition there is a magazine section with the stories of Ruth, Esther, Daniel and Jonah. An editorial section discusses the prophets and poetical books. A second edition of the newspaper treats the events of New Testament times. Parallel to the short, newsy summaries, Harris puts his own helpful suggestions to the reader to guide him in further reading of



the Bible itself. In the words of the author, "You won't know the Bible by reading this book. You'll only know something **about** the Bible. The purpose of this book is to help you find the surprising satisfaction of reading the Bible itself."

Clyde T. Francisco.

**Satan and the Spider.** By Dr. Herbert Lockyer. Wm. B. Eerdmans, Grand Rapids, Mich. 1945. 87 pages. \$1.00.

Dr. Lockyer is an independent Bible teacher and evangelist who came to America in 1933, by way of England and Scotland. Over fifty pamphlets and books have come from his prolific pen. In this volume we have a series of devotional studies that are both entertaining and profitable. In his first study he discusses the similarity between the characteristics of a spider and those of Satan. Another chapter gives an evaluation of the love of Jonothan for David. In another section he gives a treatment of the problems and blessings that are or can be ours on every day; daily temptation, daily salvation, daily praise, daily provision, daily meditation, and daily renewal. Each discussion stems from a sound scriptural background. In his final chapter, called "The Rising Tide," Dr. Lockyer compares the developing Christian life with the deepening waters of the forty-seventh chapter of Ezekiel. Although in several of his views he might be considered fanciful, the author has presented in this book the fruit of a great deal of thought and inspiration. A study of his work will augment one's understanding and appreciation of spiritual truth.

Clyde T. Francisco.

**Millennium in the Church.** By Prof. D. H. Kromminga. Grand Rapids, Michigan: William B. Eerdmans Publishing Co. 360 pages. Price \$3.00.

Periods of acute crisis have usually occasioned revival of interest in apocalypticism and chiliasm. It should not be surprising, therefore, to discover widespread resurgence of millienalism today. This scholarly and comprehensive study of the millennium concept as found in ancient and medieval and modern thought is peculiarly timely.

The author seeks to make no case for the pre-millennarians, the post-millennarians, or the a-millennarians. His own view he designates as "covenantal millennialism." "It pivots," he explains, "on the historical sketch of Christian society which I think can be traced through many of the prophetic visions of John . . . I offer it for comparison with the word of God." The author's thesis is that a knowledge of the history of Christian chiliasm is helpful if not indispensable in the study of the eschatological problem. Such a study, he thinks, will confirm the widespread impression that the events of our times are of more than ordinary eschatological import.

Facing the fact of current confusion, the author assumes that clarification will be aided by a review of the course which chiliastic and eschatological thought has run hitherto. He begins this historical study with the **Epistle of Barnabas**, and then traces the course of chiliasm through the writings of Justin Martyr, Irenaeus, Jerome, Augustine, Justin Martyr, Commodians, Origen, Montanus, Tertullian. The emergent Roman Catholic dogma is then reviewed, after which the disintegration of medieval chiliasm is traced. The Reformation brought wide divergence of teaching and belief concerning the millennium. A chapter is devoted to the Anabaptists and their contribution, including the story of the Muenster revolt. The modern period is studied topically—political chiliasm, theosophical chiliasm, pietism and dispensationalism, chiliastic organizations, American chiliasm, recent premillennialism, the present situation.

The final division of the study, following an excellent historical summary, is devoted to interpretation of the millennial teachings of the Revelation. The effort is to give an exposition from the standpoint of the historian rather than that of the exegete. Comparative views are stated carefully and fairly, the author insisting from time to time that history proves the validity of the prophetic-historical message of the Revelation. The study leads to the conclusion: "In justice to the millennial passage and its whole context the millennium must be conceded to be nothing else

than a **distinct closing period** of human history following upon the destruction of the peace and the false prophet in the battle of Armageddon. It is an interruption in Satan's war against the church and a suspension of his power to deceive." As to the question of the nearness of Christ's return, the author holds that there should be no question in anyone's mind whether the Lord is going to permit Satan's successive assaults upon His church in human society to be repeated indefinitely again and again. Conditions today, he insists, should give new vigor and emphasis to our confession and testimony to the world of the coming of our crucified and glorified Lord. "Our efforts to help correct society's evils must go on; our labors to hold aloft God's Word as the norm for their correction must increase; but should we not also **shift our emphasis** to the message of his return?"

The book is quite worth the reading for its historical approach and the light which history throws on the current confusion concerning the millennium, whether or not one agrees with the exegetical conclusions.

G. S. Dobbins.

**Studies In The Vocabulary of the Greek New Testament. For The English Reader.** By Kenneth S. Wuest. Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 1945. 149 pages. \$1.50.

An understanding of the Bible obviously requires a diligent study of words. The author's purpose in this book "is to make available to the Bible student who does not know Greek, an English-Greek vocabulary of some of the words used in the New Testament." The Greek letters are transliterated, and the exposition of the various meanings of the words is given simply, clearly, and according to the context.

Dr. Wuest confesses his indebtedness to such well known lexicographers as Cremer, Moulton and Milligan, Thayer, and others. His own contribution is found in his making available a portion of their scholarly work and of the results of his own study to the large number of Bible students who know no Greek. I cannot agree with his findings on all of the words (e. g., I believe he gives too much attention to

the etymology of **ekklesia**), but his work is well done and a study of the book will prove most helpful.

In a book of this size only a limited number of words can be treated. The words explained, however, have been carefully chosen and a knowledge of them will greatly aid in understanding the New Testament.

H. E. Turlington.

**Strength for the Day.** Edited by Norman E. Nygaard. Fleming H. Revell Company, New York. 1945. ii and 370 pages. \$1.00.

This pocket-size volume of devotional messages arranged for each day of the year and for seven "movable special days" has been compiled by a chaplain of a year's overseas duty in World War II. The page-long daily devotionals, composed of a scripture passage and a short, appropriate prayer, have been written by three hundred seventy-two different ministers and laymen of many creeds in both the United States, England, and Ireland. Perhaps the first impulse of a new reader is to see how many writers are of his own denomination. Around forty Baptists have contributed to the volume, which has been published "with the hope that many in these difficult days will find in it a help, comfort, strength, inspiration to attempt to build a better world, and courage to face new and changing conditions."

The book is attractively bound in red with a gold-leaf rectangle for title and author. As one peruses the book, he wishes the pages had been numbered consecutively to allow for quick and accurate reference. Charles A. McGlon.

**Complete Devotional Commentary on the Gospel of St. John.** By J. C. Macaulay. Wm. B. Eerdmans Company, Grand Rapids, Mich. 1945. 285 pages. \$2.50.

"When I was a boy at home in Scotland," writes the author in his Preface, "cans of Nestle's condensed milk were usually part of the pantry supply, and many a good big spoonful of it disappeared when certain eyes were not watching. . . . Condensed sermons are apt to be the proverbial 'bones' with the meat pared off, but I have really tried to make these more like the condensed milk. . . ."



J. C. Macaulay is the Pastor of the Wheaton Bible Church, Wheaton, Illinois. His book is divided into 57 brief messages in which practical exegesis is mingled with illustrative material and exhortation. Each discussion is independent, and has an evangelistic appeal.

The volume does fall short in the matter of unity, for the reader is not led to see the constant development in either the Fourth Gospel or in the life of Jesus Himself.

Parts of the book are excellent and a reading of the entire volume is profitable. Certainly the author has succeeded in his attempt to present expositions that are more like "condensed milk" than the "proverbial bones."

Henry E. Turlington.

**The Wail Of A Drug Addict.** By D. C. van Slyke. Grand Rapids, Mich.: William B. Eerdmans Publishing Co. 120 pages. Price \$1.25.

Here is an intensely interesting human document. It is the story, told with gripping power, of a man who tasted the bitter dregs of sin and degradation in yielding to the lure of alcohol and morphine, but who was rescued by the power of God mediated through a group of Christians who call themselves "Nazarenes," whose love would not let this man go. The story is told simply and without straining for effect, and its truth is self-evident. There is material in this testimony for a new chapter in a book on the psychology of religion. One is reminded of some of the cases in Harold Begbie's **Twice Born Men**. Insight is given into the popularity and growth of the Nazarenes, who still believe that God can save unto the uttermost all that come to him through Christ. Faith will be strengthened in the reading of this book.

G. S. Dobbins.

**Broadman Comments, 1946.** By W. R. White. Broadman Press, Nashville, Tenn. 1946. viii and 396 pages. \$1.50.

The second edition of **Broadman Comments** now appears as a supplementary aid for people who will be teaching the Uniform Lessons for 1946. The outlines for all the lessons are the same: the date of lesson, the title of lesson, the scripture (larger passage), the devotional reading, the Inter-

mediate and Young People-Adult topics, the memory selection, the lesson passage, the digest of the scripture, special notes, the lesson interpretation, the practical application, and an appropriate illustration.

The book has satisfactory maps on the inside covers both front and back, is attractively bound, has very readable print on a war-time quality of paper.

Those who have great value and delight followed Mr. White's treatment of the lessons heretofore in the publications of the Sunday School Board will want this volume of additional material for lesson preparation. The book would make very worthwhile and thoughtful gift for Christmas to all Southern Baptist Sunday School teachers.

Charles A. McGlon.

**The Snowden-Douglass Sunday School Lessons 1946.** By Earl L. Douglass. The Macmillan Company, New York. 1945. 378 pages. \$1.50.

This is the twenty-fifth annual volume in this series, and the tenth under the editorship of Dr. Douglass. To the host of Sunday School teachers who have used it in the past, the work needs no introduction or special commendation. It is recognized as standard, valuable and reliable. The treatment is in language and outline simple, direct, and easily followed. The reader is not lost in a mass of material, but is led to think clearly upon and challenged to examine carefully into each scripture passage studied.

H. W. Tribble.

**Points for Emphasis, 1946.** By Hight C. Moore. The Broadman Press. 192 pages. 40 cents.

This is the twenty-ninth annual volume of Dr. Moore's helpful vest pocket commentary on the Sunday School lessons. The analytical and expository notes are written with admirable conciseness, and the suggestive outlines are made more valuable by the large use of alliteration. This handy little book is particularly adapted to men's classes, and deserves the wide distribution it receives.

Henry E. Turlington.

**Illustrations of Bible Truth.** By H. A. Ironside. Moody Press, Chicago. 1945. 121 pages. \$1.00.

No speaker (preacher) ever has at his command too many vivid effective illustrations ("word pictures") to make profound truths or complicated ideas take on the flesh and force of life. Consequently, one is ever on the alert for collections of good illustrations. Dr. Ironside has compiled this small book of brief, medium, and long anecdotes, incidents, and simple stories to supplement collections already made available. Each selection has a title and an appropriate scripture reference, and at the back of the book the scripture references are conveniently indexed. If "the sermon is the house; the illustrations are the windows that let in the light," this little volume contains much window glass. Look at it and see!

Charles A McGlon.

**When Christ Takes Over.** By Simon Blocker. Wm. B. Eerdmans, Grand Rapids, Michigan. 1945. 105 pages. \$1.25.

The seven chapters in this book are stimulating and strengthening. The author writes of a Savior who "takes over" and meets the needs of the sin-ridden and the lonely, the wayward, and the troubled. The interpretation and discussion of Jesus' invitation, "Come unto me, all ye that labor....", is particularly fine. "Only God knows what life does to us," he writes, "and God has done something about it.... Christ is the answer."

The author's style is clear and direct, with concise, pointed declarations varied occasionally by a more elaborate rhetoric. The book is not difficult to read and merits the attention of ministers of the Gospel of the Kingdom.

Henry E. Turlington.

**A Garland of Gladness.** By Alexander MacLaren. Wm. B. Eerdmans Company, Grand Rapids, Michigan. 132 pages. \$1.50.

**Devotional Studies in the Beatitudes** is the sub-title of this reprint from the rich store of Alexander MacLaren's writings. Antiquated words and involved sentences have been edited "with the modern reader's tastes in mind," and

chapter headings and an outlined arrangement of each of the nine sermons have been added.

Most of what the author wrote during his fruitful ministry is still worthy of study, and this brief volume is no exception. For any minister who has not read MacLaren's various works, this would be a good place to begin. The editing is well done, and all ministers will be glad to see another one of the old classics reappearing in attractive form.

Henry E. Turlington.

**In Villages and Tea Gardens.** By O. L. Swanson. Conference Press, Chicago. 1944. 208 pages. \$2.00.

In 1879 a thirteen-year old boy came to this country as an immigrant from Sweden and settled in Moline, Illinois. Fourteen years later he sailed as a missionary to Assam, where he served with effectiveness and distinction for forty-three years, until his retirement in 1936. Much of his work was among the laborers in the many tea gardens of Assam, hence the title of his autobiographical story.

Looking back upon his long career with wistful reminiscence, Dr. Swanson tells his life story with chatty informality. Intimate glimpses of missionary trials and triumphs make the book a real blessing. The author is not afraid to criticize policies of the American Baptist Foreign Mission Society, which supported him, on points with which he does not agree. That he had a mind of his own was evident throughout his career.

The book is published by the Swedish Baptist Conference Press. It is interesting to note that Swedish Baptists of America are assuming support for the station at Golaghat which Dr. Swanson founded more than forty years ago.

H. C. Goerner.

**Event In Eternity.** By Paul Scherer. Harper and Brothers. \$2.00.

This book is the fruit of a pastor's study. It demonstrates the fact that pastors can find time for serious Biblical study, and that such study greatly enriches and extends one's ministry. Dr. Scherer tells us it began as a series of everyday studies in his congregation and was then enlarged into



lectures subsequently delivered in various seminaries and conferences.

"Event in Eternity" is an interpretation of the message of the great prophet of the Exile (Isaiah 40-66), especially in its relation to the needs of our present time. "No other prophet speaks so intimately to our time from so great a height; nor any other more tenderly to our hearts from the heart itself of God." There are five lectures, dealing comprehensively with the central insights of the inspired writer: The Glory and Majesty of God; God In History; The Eternal Purpose; The God Who Would Be Man; and, The Divine Vocation. Liberal use is made of the expository works of G. A. Smith (Expositor's Bible) and J. Skinner (Cambridge Bible), and of relevant literature of theology and philosophy; but the result is no patchwork of authorities. Biblical interest and contemporary interest have combined to produce a book of real value.

J. B. Weatherspoon.

**The Global Christ.** By Roy Lawson Tawes. Abingdon-Cokesbury. \$1.00.

"There must be regeneration as well as reconstruction." "There will be human response to the gospel of Christ and him crucified." "There is none other than Christ for this sinning time." These sentences express the faith of the writer of these vigorous sermons. Written almost exclusively in short sentences every sermon brings a well defined idea with an enthusiasm which the reader does not miss.

Illustrative of the forthrightness of the messages is the sermon on suffering, in which the suffering of Jesus is interpreted as "to show God's concern with a world's agony;" "to free man from the bondage of sin and get him back to paradise;" to bring good and purpose from life's wants." Concerning the present situation it is said that "blaming God will get us nowhere. Believing God will enable us to surmount suffering. The world was not built on cruel lines. It is man's cruelty that attempts to destroy the Creator's pattern. Man . . . has tried to take matters into his own

hands—and man cannot do that without inviting disaster.” The sermons are written for our time and warrant a wide reading.

J. B. Weatherspoon.

**When Life Gets Hard.** By James Gordon Gilkey. Macmillan. \$1.50.

Dr. Gilkey has written other books of practical counsel on essentially this subject. But this is no mere repetition. He takes up twelve problems right out of life and seeks to bring to them the light and guidance of Christian faith. A few titles will be representative of all: “When Your Faith Fails;” “When You Have Too Much To Do;” “When You Need Strength To Carry On;” “When Death Takes Someone You Love;” “When You Wonder What God Is Doing In Your Life.” In the answers to such problems the author combines well the wisdom of psychology and Christian teaching. It is a little book that ought to find its way not only into the hands of preachers but of Christians generally.

J. B. Weatherspoon.

**Nature and Values.** By Edgar S. Brightman, Abingdon-Cokesbury Press. 1945. 171 pages. \$1.50.

In the context of atomic power it is of the greatest importance that we know both the immediate and the ultimate significance of the universe of which we are a part, and that we relate such knowledge to the practical questions of everyday living. In his other thirteen volumes Dr. Brightman has demonstrated the skill and insight that one must have if he is to guide the present generation toward a moral and spiritual view of the world. In the Fondren Lectures of 1945 at Southern Methodist University, which make up this volume, he has addressed himself to the task of defending a personalistic view against the attacks of modern naturalism. Not by the force of logic, and certainly not by appealing to a mechanistic conception of power, is mankind to be brought to the right view of life, but by “what Plato called ‘persuasion’ and what Christianity calls ‘conversion’—the change of men by appeal to spiritual forces.”

Commending naturalism for its insistence upon testing all ‘dogmas,’ he goes on to criticize it for assuming that

"religion means a debased view of human nature or an indifference to human need." He appreciates the progress that has been made in modern naturalism over older forms of materialism, nevertheless he finds in it three basic weaknesses: it is too abstract, it places certainty above adequacy, and it restricts experiment unduly. He would supplant the dualism of matter-mind and fact-value with a unitary personalism. Building on the general definition of personalism as "the belief that conscious personality is both the supreme value and the supreme reality in the universe," he takes his position with those who defend personalism as truer to the facts of experience and to a man's ideal aspirations than is naturalism. His view is that "the universe is a society of conscious beings, that the energy which physicists describe is God's will in action, and there is no wholly unconscious or impersonal being. Everything that is, is a conscious mind or some phase or aspect of a conscious mind. To speak religiously, the universe consists of God and his family. Nature is divine experience."

This indicates the value of Dr. Brightman's treatment for Christian thinking, but it also calls attention to the necessity for a careful analysis of personalism as a philosophical frame in which Christian faith may be interpreted. We have been in the habit of saying that the Christian faith calls for a theistic philosophy, but we may find that personalism offers greater advantages for the Christian view. Yet I am not sure that we want to go all the way with him in his monistic tendency. Judged from the viewpoint of a modern interpretation of matter, in which we see it not as something lumpish but as purposive energy, his view has great value. And it must be said that as long as he continues to emphasize the reality and value of personality, and especially if he will extend that into the range of immortality, we can find the necessary corrective for his monistic implications.

This is a book for the times. Ministers, educators, and serious thinkers generally who want to strengthen the Christian apologetic in the presence of expanding scientific knowledge and changing world conditions should read it carefully.

And laymen need not be afraid of it. Any average person can understand the language and follow the thought of the author.

H. W. Tribble.

**The Liberal Tradition.** By William Aylott Orton. Yale University Press, New Haven. 1945. 317 pages. \$3.00.

The author, Professor of Economics at Smith College since 1922, indicates the range of his book in the sub-title, *A Study of The Social and Spiritual Conditions of Freedom*. His purpose, he says, is "to restate in terms suited to our time the noblest of political philosophies." His method "involves first, a fairly full account of the foundations; second, a survey of the historic obstacles and opposed positions; finally, a rough sketch of some leading contemporary applications." He would capture the principle of liberalism which is, "all but lost in a fog of careless words and empty phrases," for in the battle of the faiths of our day "those whose position is weak or ill defined will stand no chance at all." That principle is stated in terms of "liberty-within-community, expanding liberty within expanding community." It is a belief in the value of human personality as the center around which all other values within the social and economic context are to be appraised and ordered, and the criterion by which the powers and purposes of the state are to be interpreted.

Selecting his material with great care while treating it critically, the author traces the liberal tradition from early Greek philosophy through the birth of Christian thought, then through the Middle Ages, the Reformation, and on into the modern period. He makes his position clear with regard to the apparent conflict between science and the Christian faith, at one place quoting Dr. Langmuir, of the General Electric Research Laboratory, to the effect that "it is absurd to think that reason should be our guide in all cases. Reason is too slow and too difficult." Later in his treatment Dr. Orton quotes with approval the statement of the Cleveland Conference and an editorial in *The Christian Century* in support of his view that "the instinctive American attitude is far more deeply rooted in Christian idealism than is



generally realized." Genuine liberalism and genuine Americanism, he feels, stem from Christian ideals. We must be on guard these days, he insists, against "the peace by force illusion." The present crisis of the world calls for a different philosophy. "Even at the risk of total extinction, liberalism must proclaim a different road to community: a road that has nothing to do with 'bigness' and its concomitants of bribery, bombs, and ballyhoo. That road lies in stimulating functional co-operation, regardless of nationality, in every quarter where it exists already, or can be brought into existence."

As a critical analysis and historical survey in the study of political philosophy, this book should be standard for a long time to come. By all means it should be added to the reference shelves of school libraries. And those whose ministry makes them moulders of public opinion should study it with critical but appreciative discernment.

H. W. Tribble.

**To Whom I Now Send Thee.** By Dr. John C. DeKorne. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 1945. 96 pages. 60 cents.

The Secretary of Missions of the Christian Reformed Church tells in engaging fashion the story of the newest missions field of this small American denomination. In 1940 the station at Lupwe, in central Nigeria, was transferred from the Sudan United Mission to the Christian Reformed Church. The work at Lupwe under the S. U. M. had been largely carried on by personnel from the church which now assumes full responsibility. It is a difficult field, confronting the Moslem advance from northern Nigeria. All indications are that a sound beginning has been made.

Dr. DeKorne describes with keen insight some of the problems faced on this field. His grasp of the principles of missionary strategy makes the book of interest and value beyond the membership of the supporting denomination. Southern Baptists should have a friendly and prayerful interest in this new undertaking, since it is not so many miles from their Yoruba field in southwest Nigeria.

H. C. Goerner.

**God In Us.** By A. Campbell Garnett. Willett, Clark and Company, Chicago and New York. 1945. 162 pages. Price \$1.50.

In 1942 Professor Garnett, of the University of Wisconsin, wrote **A Realistic Philosophy of Religion**, and many did not think the contents of the book justified the use of the term "realistic." In this work, "written in response to a number of requests from readers and reviewers" of the previous work, the same thesis is presented, viz., the claim to have found solid ground "by showing that the disinterested will to the good of others is the activity of God within us." "It proceeds," he says, "by the methods and in the spirit of liberal Protestantism, but recognizes the errors in that tradition and returns to find deep elements of truth in much that it has frequently discarded." But this work is described as "A Liberal Christian Philosophy of Religion for the General Reader," and it is just that. Liberal in spirit and grounded in moral law and values, the author discussed the following questions: Have we outgrown Religion? Where Do We Find God? Has Man a Soul? Is Christianity the Final Religion? Must Religion Be Institutionalized? Many would not, in using the moral approach, neglect the rational, mystical, aesthetic and historical elements in religion; then, not a few who are at times more "realistic," would insist that all of these find a deeper synthesis only in revelation. But the "general reader," if he be very intelligent, will find this a lucid and helpful treatment of the moral element in religion.

Dale Moody.

**With Christ in Congo.** By N. G. Pearson. Conference Press, Chicago. 1945. 128 pages. \$1.25.

Rev. Gust Pearson came from Sweden as an immigrant, was converted to the Baptist faith, attended Moody Bible Institute; and went out in 1923 to do pioneer evangelistic work in French Equatorial Africa under the General Council of Co-operating Baptist Missions of North America. This organization, popularly known as "Mid-Missions," is a faith mission with headquarters in Cleveland, Ohio.

From his autobiographical sketch, it is obvious that missionary Pearson had inadequate preparation and insuf-

ficient support for his task. His naive story reveals some of the short-comings of such small faith missions. It also reveals, however, how wonderfully God may be able to use even the most humble of instruments, when devotion and genuine faith are present. There is inspiration in these, pages, as well as naivete. There is adventure, too, in stories of cannibals, wild animals, and hostile Moslems.

The book is to be welcomed as a source of information about an otherwise little known mission work. The Swedish Conference Press presents it as the record of yet another Swedish-American Baptist who has gone afield for Christ.

H. C. Goerner.

**The Fireside Book of Christmas Stories.** Edited by Edward Wagenknecht. Illustrated by Wallace Morgan. Bobbs-Merrill Company, Publishers, Indianapolis and New York. 659 pages. \$3.50.

Despite the editor's statement that "most Christmas stories are bad," he has succeeded in bringing together in this one volume perhaps the best collection of Christmas stories in existence. "With the single exception of 'Home and Mother,' no subject is more likely than Christmas to bring out all the worst faults of the mawkishly inclined, especially, when they are so inclined for a consideration," the author says. Nevertheless he was surprised by his discovery of so much good literature among Christmas stories.

The book is divided into four sections, I: Christmas is Christ; II: Christmas is Santa Claus; III: Christmas is Dickens; IV: Christmas is Home. The stories are thus appropriately arranged according to theme and content.

This is an admirable volume, good to have in the home at any time but especially at Christmas time, when the reading of Christmas stories is always in order. This excellent collection will adequately arm parents and teachers in their preparation for Christmas reading to and for the children and will provide plenty of pleasant reading for all.

Edward A. McDowell.

**Let's Go Camping.** By Raymond R. Peters. Brethren Publishing House, Elgin, Illinois. 1945. 128 pages. \$1.25.

This helpful manual by the General Secretary of the Board of Christian Education of the Church of the Brethren is the most compact thing available on summer camps. It traces the history of the camping movement, states the philosophy of camping, describes various types of camps, discusses problems of administration, and furnishes many suggestions for the camp program. It is written by a camping enthusiast and will surely engender enthusiasm for the camp idea in any reader.

Although written with special reference to the extensive camping program of the Church of the Brethren, the book is quite useful for those of other denominations. Every leader of an R. A. or G. A. camp, for example, would be rewarded by reading it. It should serve to awaken new interest in potentialities of summer camps for church groups.

H. C. Goerner.

**Christ the Hope of Glory.** By Wm. Childs Robinson. Wm. B. Eerdmans Publishing Co., Grand Rapids. 1945. 324 pages. \$3.00.

This book, by the Professor of Historical Theology in the Columbia Theological Seminary, Decatur, Georgia, is just what the subtitle says, A Christological Eschatology. In good Calvinistic tradition the author gives a thorough survey of the Christian view of last things interpreted in terms of the person and work of Jesus Christ. Death, Christ's resurrection and that of believers, the Second Coming, the final Judgment, and the Throne of His Glory are all treated with ample Scriptural citations and a wide range of references to books of recognized value. Here is a volume that will please and help all who regard the consummation of the present age in line with a conservative theological position. And it will help any who are interested in getting a general collation of Scripture on eschatology. Although there are some typographical errors and some interpretations that one might have difficulty in supporting, nonetheless it is in the main a good book.

H. W. Tribble.



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(Continued in Next Issue)

## Books Reviewed in This Issue

Author	Title	Page
Aberly, John:	An Outline of Missions .....	82
Allis, Oswald T.:	Prophecy and The Church .....	73
Bates, Esther Willard:	The Church Play and Its Production .....	88
Bates, M. Searle:	Religious Liberty .....	83
Binkley, O. T.:	From Victory Unto Victory .....	76
Blocker, Simon:	When Christ Takes Over .....	103
Brightman, Edgar S.	Nature and Values .....	106
Bryan, Dawson E.:	A Workable Plan of Evangelism .....	86
Chamberlin, J. Gordon:	The Church and Demobilization .....	79
DeKorne, John C.:	To Whom I Now Send Thee .....	109
Douglass, Earl L.:	The Snowden-Douglass Sunday School Lessons for 1946 .....	102
Duvall, E. M. and Hill, R.:	When You Marry .....	71
Elliott, L. R.:	A Comparative Lexicon of New Testament Greek .....	83
Garnett, A. Campbell:	God In Us .....	110
Gilkey, James Gordon:	When Life Gets Hard .....	106
Harris, Paul, Jr.:	News from North of the Nile .....	96
Heard, Gerald:	The Gospel According to Gamaliel .....	92
Ironside, H. A.:	Illustrations of Bible Truth .....	103
Kraus, Oskar:	Albert Schweitzer .....	78
Kromminga, D. H.:	Millennium in the Church .....	97
Lipsey, P. I.:	Revelation: An Interpretation .....	90
Lockyer, Herbert:	Satan and the Spider .....	97
Macaulay, J. C.:	Complete Devotional Commentary on the Gospel of St. John .....	100
Maclaren, Alexander:	A Garland of Gladness .....	103
McKinney, Richard I.:	Religion in Higher Education Among Negroes .....	84
Milne, Caleb:	"I Dream of the Day . . . " .....	94
Moore, H. C.:	Points for Emphasis .....	102
Muncie, W. L.:	A History of Evangelism in the United States .....	89
Nygaard, N. E.:	Strength for the Day .....	100
Orton, William A.:	The Liberal Tradition .....	108
Palencis, Isabel de:	Smouldering Freedom .....	93
Palmer, Albert W.:	The Light of Faith .....	74
Pearson, N. G.:	With Christ in the Congo .....	110
Peters, Raymond R.:	Let's Go Camping .....	112
Psychoanalytic Study of the Child:	(Ed) International Universities Press .....	95
Robinson, W. C.:	Christ the Hope of Glory .....	112
Scherer, Paul:	Event in Eternity .....	104
Sperry, W. L. (Ed):	Religion and our Divided Denominations .....	87
Sperry, W. L. (Ed):	Religion and our Racial Tensions .....	90
Sperry, W. L. (Ed):	Religion of Soldier and Sailor .....	88
Swanson, O. L.:	In Villages and Tea Gardens .....	104
Tawes, Roy Lawson:	The Global Christ .....	105
Titus, Harold H.:	What Is a Mature Morality? .....	87
Van Slyke, D. C.:	The Wail of a Drug Addict .....	101
Wagenknecht, Edward (Ed):	The Fireside Book of Christmas Stories .....	111
Wallace, Ethel:	From Scenes Like These .....	79
Wedel, Theodore O.:	The Coming Great Church .....	77
White, W. R.:	Broadman Comments 1946 .....	101
Williams, J. Paul:	The New Education and Religion .....	80
Wuest, Kenneth:	Studies in the Vocabulary of the Greek New Testament .....	99